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**CHRISTIAN
CENTURY**
A Journal of Religion

**SHALL THE
FUNDAMENTALISTS
WIN?**

By Harry Emerson Fosdick

JUN 9 1922

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EDITORIAL

Do We Really Care To Follow Jesus?

If such a book as "Jesus Christ and the World Today," by Grace Hutchins and Anna Rochester, is a token of the kind of work women are destined to do in religious teaching, then we have a right to thank God and take courage. It is so frank, so forthright, so thorough-going, as radiant in its Christian idealism as it is relentless in its application to the realities of life; and withal written in a simple, biting style. The authors hold that Christ is the hope of the world; they assume this belief and attempt to analyze its implications for the world of today, seeking in his mind and through his experience the way of life for individuals, churches, classes, and nations. Here is the right kind of fundamentalism: the insight that goes to the roots of things, and brings the living mind of Christ into vivid and sparkling contact with the life of today. As might be expected, it is a most disquieting book, especially in the divinely impertinent questions which it puts to each of us; questions which, if taken together—as they should be—make a catechism which no man, whether in the pulpit or in the pew, can read without wincing and squirming. For example, in the chapter on "The Home at Nazareth," after a simple and vivid picture of what that home was like—not rich, nor poor, but a wholesome, middle-class home of the day, free alike from grinding poverty and enervating luxury—we are suddenly confronted with questions such as these: Do we, or do we not, wish our children to grow up to resemble Jesus? Do we want them to have more respect for an uneducated widow who is supporting her children and trying to bring them up well than for a cultivated banker who devotes all his leisure energy to the collection of porcelains? Do we want them to develop such originality of thinking that

they will see new distinctions between the commandments of God and the traditions of men? Do we encourage them to be loyal to convictions that run counter to that which is socially correct?

Taking Christ Seriously

Such questions search us like fire, showing the chasm between our profession as followers of Christ and the ethical adventure and high demands of his life and teaching. After reading such a book one may well hesitate to wear his name, since there is so little in us that resembles him and his way of life. The trouble is not that we do not take his words literally, but that we do not take them seriously—do not think out how far they go and in what disturbing directions. They are like poetry, like perfume on the evening air, like music that enchants. But when we turn from reading the gospels, as these women do, remembering the contrasts of life in our cities, the welter of greed and envy and hate in the world, the millions killed and maimed in the war, those words, so full of beauty and color, become terrifying in their arraignment of our personal and social life. Are we drifting or are we really following where Jesus leads? Have we nothing to offer that is better than the plans of non-Christian revolutionists? Reading this book has been both a rebuke and a tonic, a rebuke in its pungent critique of modern life in the light of the mind of Christ; a tonic in the suggestion of living fellowship with him which breathes through every line. It is rich in memorable sayings, one of which, in the chapter on prayer, haunts us, because it has in it real guidance for those who honestly want to follow Christ, but fail so sadly that they know not whether to go on trying: Only as singleness of purpose, understanding the

needs of others, and constructive love dominate our thoughts and activities throughout the hours of the day, will our moments of prayer bring real guidance and power.

British Government Favors an Investigation in Armenia

THE invitation of the British government to the allied powers to investigate the alleged inhumanities in Armenia should receive immediate attention in the United States. France and Italy are asked to join with the United States and Great Britain in making the investigation. That takes away all suspicion of ulterior motives on the part of the statesmen. The United States is in many ways the most interested party to this investigation. The burden of the care of the Armenian orphans has been laid upon our conscience, and the financial cost of the work runs into millions. If the burden is to be increased, if even the lives of the orphans themselves who are in American care at this time are not to be safe, it is time to do something. The General Assembly of the Presbyterian church in its sessions at Des Moines felt just that way about it, and passed a ringing resolution in behalf of the Armenian people. Meanwhile the Turkish government, having learned something from its intimate association with the kaiser during the war, has started propaganda in the United States. It is declared that Turks have suffered just as the Armenians have suffered. That is of course to contradict the reports of our reliable missionaries who have been at work upon the field. But if the Turkish propagandists really believe the things that they are circulating through the American press, they will not be afraid of an investigation. In the suggestion of Great Britain for an investigation, there is a lurking threat. Feeling that the conscience of Christendom has disapproved the favorable settlement which was given to Turkey at the conclusion of the war, Great Britain is ready to reconsider that settlement provided the Christian powers are agreed. That puts the next step clearly up to the government of the United States.

Millions Lost in Church Fires

ENOUGH money was lost by the churches in fires last year to endow a first-class college, and provide it with equipment. Six million dollars worth of church property burned during 1921. The property carried a total insurance of about sixty per cent. In many cases when the fire occurred the insurance policy had been allowed by careless trustees to lapse. There is an average of ten church fires a day throughout the United States, according to the figures compiled by the fire insurance people. In many cases these fires were caused by defective heating plants or by plants which were constructed in violation of the law. In Illinois the law provides that the heating plant must be outside the building, yet who ever saw a church constructed to meet the requirements of the law? Hot air furnaces with leaky joints and chimneys that long since should have been condemned are factors. Church buildings that are never locked become the play-ground of boys who sometimes build fires when they

should not. In many instances when the old building burns down, there is a challenge to the community to construct a new building which will more adequately house the activities of the congregation. A loss of over two million dollars every year helps to bring home to us all how carelessly much of the church's business is done. A loss of this sort would soon be greatly reduced if not entirely eliminated by a progressive business corporation. Operating a church without fire insurance is a species of gambling in which no church can be justified in the light of sound business policy.

The Growth of Church Federation

SOME notion of the rapid development of cooperative work among the churches is gained from the development of councils of churches, or church federations, in communities of all sizes throughout the United States. During the past week there was held at the University of Chicago a conference of the executive secretaries of such organizations. This was held under the auspices of the commission on councils of churches, of the Federal Council, and constituted a sort of school of methods. The secretaries come from all parts of the country, from coast to coast. They make clear the fact that a new vocation is taking form, and that courses appropriate to this calling are becoming a necessary part of the curriculum of divinity schools and theological seminaries. Reports of work accomplished by the federations in the various states and cities are presented for comment and criticism. New methods and ideals are outlined by experts in the work of cooperation. Discussion of the great cooperative activities in the areas of evangelism, religious education, comity, interracial relations, international good-will, social service, Protestant ministries in public institutions, and the like, are held, and lectures on important themes are given by members of the faculty of the university. The number of local councils of churches with paid executives is now about fifty, and is rapidly increasing. The advantage of a federation over any loosely organized body like a ministerial association is evident, as having the authority of the constituent churches and the laymen and women to give it greater effectiveness. The need of the hour is properly trained and competent men to act as executives of these rapidly forming organizations.

Denominationalism a Suicidal Concept

HOW many denominations should we have, anyway? The man who says he believes in denominations usually puts some limit on the number. Few denominationalists are so hardened as to believe that we need two hundred of them. Yet why not? Have not living Christians just as good a right to build factional organizations around their pet ideas as those had who are long since dead? A parable is going the rounds of the ministry which can hardly be held to be a canonical scriptural incident, but which illustrates something of the folly of division. Two blind men who had been healed by Jesus met one day and began to compare notes on how the thing was

done. One man described the process of putting clay on his eyes while the other said he received his sight without the use of any clay at all. Whereupon they fell into a violent dispute as to the merits of mud in the restoring of sight. The sacramentarian founded a denomination which has ever since been known as the Muddites, whereas the other man immediately organized the Anti-Muddites. And meanwhile both men have forgotten to thank God that whereas once they were blind now they see. Forming a denomination tends to wall a truth off for the exclusive use of a little party. The other process implies the right of the whole church to share in every truth and to participate in every great experience that arises through the operation of the holy Spirit. If we need denominations for different temperaments, we must in the end have one for each individual, for the most diverse people now live together in the same denomination. If the denominational logic is to hold, we all know people in the Methodist church who ought to be Presbyterians, and we know many Disciples who ought to be Episcopalians. As a matter of fact Congregationalism does house people all the way from the Moody Institute to Yale University, which is some catholic inclusion. The denominational thing can never defend itself in argument. At the last it falls back upon party shibboleths, and lives by the revival of forgotten prejudices.

Seminaries in Chicago Getting Together

CHICAGO is the leading city of the continent in the matter of theological education. In the past, eight or ten denominational seminaries carried on a more or less feeble existence until the process of consolidation began. President William Rainy Harper conceived the plan of establishing at the University of Chicago a group of seminaries around the campus. Five denominations are established there now—Baptist, Disciples, Unitarians, Congregationalists and Universalists. In each case the university atmosphere has meant enlargement. It was not to be expected that Northwestern University would view with complacency the effort of the University of Chicago to become the center of ministerial training for the middle west. Garrett Biblical Institute on the campus of Northwestern has been rapidly raising its standards. Its teaching staff has been enlarged by the addition of a number of first rank men, and now the university is making a bid for affiliation with other divinity schools. The report is no longer sub rosa that the Western Theological Seminary of the Protestant Episcopal church now located on the west side of Chicago is seriously considering moving to Evanston. This arrangement would give them an environment reputed by some to be a little less heretical than that which surrounds Chicago, and there can be no doubt that the adjacency of the two divinity schools would foster intellectual and fraternal development of immense advantage to both. There are additional rumors that the Presbyterian McCormick Theological Seminary, the one large institution that would be left isolated, is also considering a university connection. This is one of the largest and most successful institutions for theological training in the city, and it feels the pull of

the university less just now than some other schools. But it is inevitable that in the end theological training of the highest grade will be done in the university atmosphere of free research. Only thus can the church produce a ministry which shall not act as a hired attorney of a cause. What the church needs is a prophetic ministry which dares to speak the truth of God as it is revealed in this age.

Do Messages Come Across?

SIR ARTHUR CONAN DOYLE has completed his visit to the United States, and is returning to Great Britain. He has had a cordial reception in the few cities in which he has lectured on the subject of spiritism. His audiences were made up of several classes of hearers. There were those who are committed to the belief in the reality of spiritistic manifestations, and these felt a certain professional pride in giving the lecturer an adequate hearing and a rounded measure of applause. Then there was the very large company of those whose interest in psychic studies has been stimulated by the current studies of the theme, and perhaps the wistful desire to know whether communication with their own loved ones is possible. These went to hear Sir Arthur with an inclination toward conviction, but with a margin of reserve. Then of course there were those who went out of pure curiosity to see the creator of "Sherlock Holmes," and to hear what he might say on any subject. And there were a few genuine students of psychic phenomena and of the more general subject of psychology who went to estimate the value of the new light which the lecturer professed to be able to throw upon the subject of communication with the realm of the hereafter.

The impressions produced by the lectures in New York and Chicago have been diverse. The ordinary believers in spiritism have regarded his visit as a distinct contribution to the cause, and are confident that the circle of spiritists has been widened. More intelligent spiritists have been distinctly disappointed in the lectures and the popular impression which they have made. No such interest has been taken in Sir Arthur's presentation of the subject as that which the visit of Sir Oliver Lodge produced a few months ago. To practiced students of the phenomena of the occult the lectures showed little acquaintance with the literature of the subject, either the studies of Andrew Lang, F. W. H. Myers, Professor Hyslop and William James, or the more popular presentations of Arthur Balfour, Professor Bergson, Maurice Maeterlinck or Sir Oliver himself. There has been in the lectures a cocksureness of statement about the results of psychical research, and a detail of elaboration as to the program and activities of the future life which have gone far to convince the hearers that they were listening to an amateur in a field where more seasoned students of the subject would have spoken with caution and reserve.

And as for the photographs and demonstrations which have occupied a considerable part of Sir Arthur's attention in these public discourses on spiritism, they have constituted probably the least convincing and the most de-

pressing element in the presentation. So far from being fresh material, or as throwing light on the problems of the subject, they are mostly of a piece with the so-called evidence which has been handed about in spiritistic circles for a quarter of a century. Perhaps the contrast between these interpretations of psychic phenomena and the lectures of Sir Oliver Lodge was most striking on the level of these rather crude and drab attempts to illustrate the technique of some phases of modern spiritistic effort. One listens at times to lectures on the book of Daniel or the Apocalypse which are dignified and interesting, no matter what may be the curve of the interpretation. But when a lecturer attempts to illustrate his theme, and exhibits pictures of the beasts from the sea or the other imaginative figures of the apocalyptic literature, the effect is diverting and astonishing rather than impressive. Such was the effect of the photographs of materialization and the entire series of ectoplasmic demonstrations presented with such an air of finality by the lecturer.

The history of spiritism is long and interesting. There is hardly a race which has not believed to some extent in the reality of its phenomena. Moreover there is no longer question that most of the experiences upon which the convinced follower of the theory depends to prove his thesis are valid and even commonplace. The attitude of scepticism regarding the actual facts on which spiritism bases its claims has largely passed in informed circles. Formerly religious and scientific minds were alike unconvinced and disdainful in regard to such alleged facts as automatic action, visions, auditions, telepathy, teleesthesia, significant dreams, mind reading, hypnosis, somnambulism, ecstasy, levitation and certain forms of materialization. Today little doubt is felt as to the reality of these and other features of the spiritistic category. The difficulty is not one of fact, but of the interpretation of the facts. Many of those who have brought to the subject of psychic research a trained intelligence are convinced that all the unusual and abnormal phenomena of the psychic life can be explained completely as due to the influence of living minds upon themselves and upon other minds. Others hold that this explanation is unsatisfactory, and that the only satisfactory theory is that long held in many parts of the world, the activity of discarnate spirits.

Probably too little attention has been paid by students to the historical aspects of the subject. The impression prevails that the practice of mediumistic communication with those who have passed out of this sphere of life is a recent event, limited to the experiments of the British and American Societies for Psychical Research. Such is of course far from the fact. The belief is very old, and is found among many races. A recent volume by Professor Lewis Bayles Paton of the Hartford Theological Seminary deals interestingly and informingly with this aspect of the subject under the title "Spiritism and the Cult of the Dead in Antiquity." In this work it is made clear that the belief in the activities of discarnate spirits was one of the most serious and universal interests of ancient life. In China, Egypt, Babylonia, Assyria, in Israel, among the Indo-Europeans, the Greeks and Persians the impressive place of spirits in the daily life of the communities is discussed

and illustrated by numberless citations of tradition and biographical detail. Far from scepticism on the reality of spirit activities, the primitive people were far more concerned to get the spirits of the dead safely out of the range of easy return than to invite them back to seances and manifestations. The ritual of burial or other mortuary procedure was largely for the purpose of getting the spirits adjusted to their new environment so that they would be less likely to disturb their former companions with malevolent or merely capricious behavior. The literature of most nations devotes more or less space to the practices of spirit consultation and placation.

As yet one is compelled to confess that the body of alleged evidence secured by the careful and painstaking labors of men and women engaged in psychical research has not gone very far toward the establishment of a valid theory of mediumistic communication with the departed. A very large body of alleged fact has been submitted for consideration. Where this has been secured under proper conditions and with the opportunity of checking its character it is of great value. The records of the two societies named are filled with interesting data of this sort, and whatever the explanation may turn out to be, it is not without significance for the study of psychology, either normal or morbid. But whether the spiritistic explanation of the phenomena of alleged communication, cross correspondence, apparitions, and the like is the valid one, or whether other and apparently equally satisfactory explanations are to be accepted is still the question in the minds of scholars who have studied the subject in a dispassionate and open-minded manner. The fact that the vast majority of so-called facts are discounted by self-interest on the part of those who are sincerely and eagerly seeking messages from their dead and are the easy prey of self-induced delusion ought not to vitiate the researches of those who labor under no inhibitions of the sort, but are patient and competent investigators of fact. On the other hand, the manifest and often exposed tricks and deceptions of mediums under the strong temptation to secure results for their sitters must not have too much weight. After due allowance has been made for both these limitations upon the body of usable material there still remains a considerable fund of fairly trustworthy and highly important information for investigation and interpretation. Whether spiritism is the best explanation of this body of evidence is still the open question with men of scientific interests.

Meantime it ought to be clear that even if the spiritistic hypothesis were proved, there is nothing in it antagonistic to the Christian gospel. One of the chief theses of the New Testament is the assurance of eternal life. Regarding its character and activities little is said, and that is not surprising. Christianity deals with present values rather than with speculations regarding the future. Henry Drummond well said, "The program of the future life has not yet been issued." And if it had been, there is no speech nor language in which it could be recorded that we could understand. The significant and disappointing feature about all the alleged information which has come through to the most convinced and assured of the spiritists is that it throws the scantiest possible light upon the moral values

and the spiritual interests of the life to come. We still have to go to Jesus for any satisfying disclosure as to the interests and achievements of the future. This is perhaps sufficient to inspire an attitude of patience and confidence in the face of a very real situation in the present life, and the amplitude of time for the accumulation of valid facts for an adequate theory regarding the increasing body of facts disclosed in the psychic realm. If these lead to an assured viewpoint regarding the present estate of the discarnate souls who have passed on into other and better conditions well and good. Meantime it is fact we want, and not the most pleasing and diverting fancy. And to all voices which bring us news of experiences regarded as worthy we will listen with candor and interest, conscious all the time that in this vast and complicated realm of spirit, whether carnate or discarnate, it is Jesus Christ who has the most authoritative and satisfying word.

Presbyterian Consolidation and Disciples Unification

AT its annual meeting in Des Moines, the Presbyterian General Assembly adopted plans for the consolidation of the sixteen boards of the denomination into four boards. Some three years ago the Disciples' general convention effected the unification of its six major boards and societies into a single organization, the United Christian Missionary Society. A curious feature of the debate at Des Moines was the fact that no one mentioned that the experiment had already been made by another communion. The results of this experiment, as they are partially disclosed in the recent evolution of the Disciples denomination, were quite unregarded by the Presbyterian debaters, a number of whom seemed to assume that there was no precedent to which they could look for guidance or warning. In the two plans of consolidation there are some interesting contrasts. The Presbyterian plan is more inclusive, making an allocation of every board and agency in the church. The Disciples plan takes in the major boards of the denomination, omitting those interests that were either less popular or not yet well established. The Presbyterians now have four boards and the office of the stated clerk. The Disciples have one united board, and three orphan boards. The boards that were regarded as either too weak or too dangerous to be included in the plan for consolidation are the Board of Education, the Board of Temperance and Social Welfare, and the Association for the Promotion of Christian Unity.

The Presbyterian plan seems old-fashioned in that it keeps up the distinction between home and foreign missions, a distinction which even the boards themselves find it hard to apply to the world field, for there are borderlands still in doubt as to whether they may properly be called home missions or foreign missions. In the face of the shrinking world and in view of our growing internationalism, this distinction in the program of church extension and evangelization is no longer useful.

The Disciples plan is inferior to the Presbyterian, in its lack of comprehensive educational vision. No board will administer a greater trust in the Presbyterian denomination than the Board of Christian Education. Not only will it take care of colleges and seminaries, but it will henceforth be responsible for the Sunday schools of the denomination, and presumably the children will no longer be viewed simply as good ground on which to raise a substantial crop of missionary offerings in the course of the year. A right attitude toward religious education in the Sunday school seems to be forming among Presbyterians. Nor will mountain schools and schools for colored people be regarded under the new scheme primarily as evangelistic agencies. They will be viewed primarily as educational institutions, and only in a secondary way as a recruiting ground for the denomination. More radical still is the reform in the administration of missionary education. This function of the church is to be completely divorced from all financial objective, and given its proper educational perspective. The missionary education department will not only be responsible for the study classes in the local churches, but the great summer conferences will also be under its control.

Even the temperance cause is now under the supervision of the Board of Christian Education among the Presbyterians. It is a sorry fact that since the official voices of Rev. Charles Stelzle and Joseph Ernest McAfee have been silenced, the Presbyterians now have more to say in their official literature about the humane treatment of horses and cats and dogs than about the workers in great cities. The Disciples board of social service may starve in inglorious isolation, but no one can stop it from bearing its testimony. Ten years ago the Presbyterians were leading all the denominations in opening the pathway of social action, but they have fallen into significant silence on the great industrial issues in recent times. The Disciples board, on the other hand, after some years in fighting cigarettes now dares to speak its mind to corporation magnates.

The treatment given the principle of Christian unity by the Presbyterian plan is far more cordial than that accorded by the Disciples, though the latter communion talks more about unity than the former. Henceforth the promotion of Christian unity in the Presbyterian plan is not the side issue of a board. It is the province of the stated clerk who is conceived to speak for the entire denomination, and under whose direction Presbyterian commissions will meet any group of Christians in the world who wish to discuss unity. This is in sharp contrast to the situation among the Disciples who theoretically put Christian unity on a parity with Christian missions, and yet leave the ill-sustained Association for the Promotion of Christian Unity to make its way as an orphan if not an alien organization.

It is strange that the Disciples should have so far anticipated the trend of the times as to be actually a score of years ahead of the Presbyterians in the organization of benevolent work. While Presbyterians have splendid hospitals and homes, these are in a sense sporadic and local institutions outside the guidance of the denomination as

a whole. The Disciples put all their benevolent work twenty years ago under a single board, and this board is now a constituent part of the United Society. However, the Disciples plan tends to merge philanthropy with propaganda, and this arrangement is not in the interest of either function. Should the Presbyterian Board of Ministerial Relief and Sustentation follow the suggestion of the General Assembly's consolidation committee, and actually expand into an organization to foster the whole philanthropic program of the denomination, it will be in a position superior to the benevolent department of the Disciples United Society, where philanthropy and propaganda are carried on from the same office.

Both communions must yet deal with the question of the enormous investiture of authority in a few church officials which is inherent in the plan of consolidation. A Disciples secretary of the United Society may actually have more power over the churches and the clergy than an Episcopal bishop. An ambitious ecclesiastic would rather be the stated clerk of the Presbyterian church under the new powers vested in his office than to be the most powerful bishop of the Methodist church. It is asserted that consolidation means simplicity, efficiency and economy. No one claims that it spells democracy. It is yet to be seen whether it means simplicity. Is it any easier for a layman to understand about sixteen Presbyterian "departments," than it was for him to comprehend sixteen Presbyterian "boards?" In the matter of economy the Presbyterians might have learned from the Disciples who have lost no secretary since consolidation, save by death, but rather have taken on more. They now have a pay-roll of a hundred people at their headquarters at St. Louis. As to efficiency, that is yet a debatable question. Should consolidation really bring greater efficiency, it will abide. Consolidation means that a manufacturer can build a Ford car cheaper, but it would not necessarily produce a Rolls-Royce.

The Red Card

A Parable of Safed the Sage

THE daughter of the daughter of Keturah had Measles. Then came the Board of Health and tacked up a Red Card. And the daughter of the daughter of Keturah said, We once had Liberty Bond posters, and then Red Cross posters, and then Near East posters, and now we have a Measles Card.

And for certain weeks she remained at home, she and her little brother, and the small baby girl that came lately to be a joy unto us.

But there came a day when she came running into my Study. And she cried, Grandpa, the Board of Health came this morning, and took down the Red Card; and Mother says that I may come and play with you.

Then did I close my book and go with her.

And we stepped out where the grass was green, and she said—

See how green and soft the grass is? Would you like to have me turn some Somersaults?

And I said, Go to it, my dear.

And her golden curls went down into the grass, and her little heels flew up into the air, and she turned Somersaults.

And she laughed, and I laughed.

And she said, Grandpa, the Red Card is down; but my little brother has been compared to My Measles and we both have been compared to German Measles and to Whooping Cough. So the Red Card may go back tomorrow, or any day, but This Day is Mine.

When she said that she had been compared I knew that she meant exposed. And I thought she spake wisely.

And she said, Mother said that she and Grandma were going to Lunch together at a gathering of women to help somebody, and that I might lunch with you if you invited me.

And I said, Thou art invited. Shall we go unto the Restaurant where we have been before?

And she said, Grandpa, there is a Swell New Restaurant; shall we not go there?

And I said, We will.

And she said, Remember, Grandpa, I have b-en compared to Whooping Cough and to German Measles, and my little brother had been compared to my Measles and we know not when the Board of Health will come back, and put up the Red Card again; but This Day is Mine.

And we went to the Swell New Place, and whatsoever the damsel wanted, that did she order; for That Day was Hers.

And this I thought as I considered the matter, that all of us have been compared to a great many uncertainties, neither doth any man know what the morrow shall bring forth, nor how soon the Board of Health or something worse may come, nor what shall be nailed up beside the front door. But, beloved, This Day is Ours. This is the Day that the Lord hath made, and the only Day that ever is the Day that is called Today.

This Day is Thine, beloved. Use it, and rejoice in it, and give it over to Love and Service and fail not to find Joy in it: for thou knowest not what shall be on the morrow, and This Day is Thine.

The Hand of Lincoln*

WITH this gaunt hand he struck the blow of fate;
He cleared the path of freedom for a race,
And lo! a whole world lifts its grateful face
To him who counseled love for greed and hate.

This hand was fashioned in our western land;
Made strong by toil in felling sturdy trees,
God gave it grace for gentler ministries:
The love of Christ was in this mighty hand.

Let other peoples praise their lords and kings;
Creatures of men, they flourish for a day.
Ordained of God, our Leader rules for aye;
His name shall live beyond unnumbered springs.

THOMAS CURTIS CLARK.

* Upon viewing a plaster cast of Lincoln's hand.

Shall the Fundamentalists Win?

By Harry Emerson Fosdick

THIS morning we are to think of the Fundamentalist controversy which threatens to divide the American churches, as though already they were not sufficiently split and riven. A scene, suggestive for our thought, is depicted in the fifth chapter of the Book of the Acts, where the Jewish leaders hale before them Peter and other of the apostles because they had been preaching Jesus as the Messiah. Moreover, the Jewish leaders propose to slay them, when in opposition Gamaliel speaks: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

One could easily let his imagination play over this scene and could wonder how history would have come out if Gamaliel's wise tolerance could have controlled the situation. For though the Jewish leaders seemed superficially to concur in Gamaliel's judgment, they nevertheless kept up their bitter antagonism and shut the Christians from the synagogue. We know now that they were mistaken. Christianity, starting within Judaism, was not an innovation to be dreaded; it was the finest flowering out that Judaism ever had. When the Master looked back across his racial heritage and said, "I came not to destroy, but to fulfill," he perfectly described the situation. The Christian ideas of God, the Christian principles of life, the Christian hopes for the future, were all rooted in the Old Testament and grew up out of it, and the Master himself, who called the Jewish temple his Father's house, rejoiced in the glorious heritage of his people's prophets. Only, he did believe in a living God. He did not think that God was dead, having finished his words and works with Malachi. He had not simply a historic, but a contemporary God, speaking now, working now, leading his people now, from partial into fuller truth. Jesus believed in the progressiveness of revelation and these Jewish leaders did not understand that. Was this new gospel a real development which they might welcome or was it an enemy to be cast out? And they called it an enemy and excluded it. One does wonder what might have happened had Gamaliel's wise tolerance been in control.

WHO ARE THE FUNDAMENTALISTS?

We, however, face today a situation too similar and too urgent and too much in need of Gamaliel's attitude to spend any time making guesses at supposititious history. Already all of us must have heard about the people who call themselves the Fundamentalists. Their apparent intention is to drive out of the evangelical churches men and women of liberal opinions. I speak of them the more freely because there are no two denominations more affected by them than the Baptists and the Presbyterians. We should not identify Fundamentalists with conservatives. All Fundamentalists are conservatives, but not all conservatives are Fundamentalists. The best conservatives

can often give lessons to the liberals in true liberality of spirit, but the Fundamentalist program is essentially illiberal and intolerant. The Fundamentalists see, and they see truly, that in this last generation there have been strange new movements in Christian thought. A great mass of new knowledge has come into man's possession: new knowledge about the physical universe, its origin, its forces, its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men's faiths and religious practices have developed everywhere.

NEW BLENDING NEEDED

Now, there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and their Christian faith in another. They have been sure that all truth comes from the one God and is his revelation. Not, therefore, from irreverence or caprice or destructive zeal, but for the sake of intellectual and spiritual integrity, that they might really love the Lord their God not only with all their heart and soul and strength, but with all their mind, they have been trying to see this new knowledge in terms of the Christian faith and to see the Christian faith in terms of this new knowledge. Doubtless they have made many mistakes. Doubtless there have been among them reckless radicals gifted with intellectual ingenuity but lacking spiritual depth. Yet the enterprise itself seems to them indispensable to the Christian church. The new knowledge and the old faith cannot be left antagonistic or even disparate, as though a man on Saturday could use one set of regulative ideas for his life and on Sunday could change gear to another altogether. We must be able to think our modern life clear through in Christian terms and to do that we also must be able to think our Christian life clear through in modern terms.

There is nothing new about the situation. It has happened again and again in history, as, for example, when the stationary earth suddenly began to move and the universe that had been centered in this planet was centered in the sun around which the planets whirled. Whenever such a situation has arisen, there has been only one way out: the new knowledge and the old faith had to be blended in a new combination. Now, the people in this generation who are trying to do this are the liberals, and the Fundamentalists are out on a campaign to shut against them the doors of the Christian fellowship. Shall they be allowed to succeed?

It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, preeminent the virgin birth of our Lord; that we must

*Sermon preached in the First Presbyterian Church, New York City, May 21, 1922.

believe in a special theory of inspiration—that the original documents of the scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God may bring history to a worthy denouement. Such are some of the stakes which are being driven, to mark a deadline of doctrine around the church.

SOME OF THE DIFFERENCES

If a man is a genuine liberal, his primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity. This is a free country and anybody has a right to hold these opinions or any others, if he is sincerely convinced of them. The question is: Has anybody a right to deny the Christian name to those who differ with him on such points and to shut against them the doors of the Christian fellowship? The Fundamentalists say that this must be done. In this country and on the foreign field they are trying to do it. They have actually endeavored to put on the statute books of a whole state binding laws against teaching modern biology. If they had their way, within the church they would set up in Protestantism a doctrinal tribunal more rigid than the pope's. In such an hour, delicate and dangerous, where feelings are bound to run high, I plead this morning the cause of magnanimity and liberality and tolerance of spirit. I would, if I could reach their ears, say to the Fundamentalists about the liberals what Gamaliel said to the Jews, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

That we may be entirely candid and concrete and may not lose ourselves in any fog of generalities, let us this morning take two or three of these Fundamentalist items and see with reference to them what the situation is in the Christian churches. Too often we preachers have failed to talk frankly enough about the differences of opinion which exist among evangelical Christians, although everybody knows that they are there. Let us face this morning some of the differences of opinion with which somehow we must deal.

We may as well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view: that the virgin birth is to be accepted as historical fact; it actually happened; there was no other way for a personality like the Master to come into this world except by a special biological miracle. That is one point of view,

and many are the gracious and beautiful souls who hold it. But, side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historical fact.

To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Many people suppose that only once in history do we run across a record of supernatural birth. Upon the contrary, stories of miraculous generation are among the commonest traditions of antiquity. Especially is this true about the founders of great religions. According to the records of their faiths, Buddha and Zoroaster and Lao-Tsze and Mahavira were all supernaturally born. Moses, Confucius and Mohammed are the only great founders of religion in history to whom miraculous birth is not attributed. That is to say, when a personality arose so high that men adored him, the ancient world attributed his superiority to some special divine influence in his generation, and they commonly phrased their faith in terms of miraculous birth. So Pythagoras was called virgin born, and Plato, and Augustus Cæsar, and many more. Knowing this, there are within the evangelical churches large groups of people whose opinion about our Lord's coming would run as follows: those first disciples adored Jesus—as we do; when they thought about his coming they were sure that he came specially from God—as we are; this adoration and conviction they associated with God's special influence and intention in his birth—as we do; but they phrased it in terms of a biological miracle that our modern minds cannot use. So far from thinking that they have given up anything vital in the New Testament's attitude towards Jesus, these Christians remember that the two men who contributed most to the church's thought of the divine meaning of the Christ were Paul and John, who never even distantly allude to the virgin birth.

WHO SHALL GO?

Here in the Christian churches are these two groups of people and the question which the Fundamentalists raise is this: Shall one of them throw the other out? Has intolerance any contribution to make to this situation? Will it persuade anybody of anything? Is not the Christian church large enough to hold within her hospitable fellowship people who differ on points like this and agree to differ until the fuller truth be manifested? The Fundamentalists say not. They say that the liberals must go. Well, if the Fundamentalists should succeed, then out of the Christian church would go some of the best Christian life and consecration of this generation—multitudes of men and women, devout and reverent Christians, who need the church and whom the church needs.

Consider another matter on which there is a sincere difference of opinion between evangelical Christians: the inspiration of the Bible. One point of view is that the original documents of the scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the sermon on the mount or the

thirteenth chapter of first Corinthians, they all came in the same way and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insights—is infallible. That is one idea of the Bible's inspiration. But side by side with those who hold it, lovers of the book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of inspiration seems to them a positive peril to the spiritual life. The Koran similarly has been regarded by Mohammedans as having been infallibly written in heaven before it came to earth. But the Koran enshrines the theological and ethical ideas of Arabia at the time when it was written. God an oriental monarch, fatalistic submission to his will as man's chief duty, the use of force on unbelievers, polygamy, slavery—they are all in the Koran. The Koran was ahead of the day when it was written, but, petrified by an artificial idea of inspiration, it has become a millstone about the neck of Mohammedanism.

THE KORAN AND THE BIBLE

When one turns from the Koran to the Bible, he finds this interesting situation. All of these ideas, which we dislike in the Koran, are somewhere in the Bible. Conceptions from which we now send missionaries to convert Mohammedans, are to be found in the Book. There one can find God thought of as an oriental monarch; there, too, are patriarchal polygamy, and slave systems, and the use of force on unbelievers. Only in the Bible these elements are not final; they are always being superceded; revelation is progressive. The thought of God moves out from oriental kingship to compassionate fatherhood; treatment of unbelievers moves out from the use of force to the appeals of love; polygamy gives way to monogamy; slavery, never explicitly condemned before the New Testament closes, is nevertheless being undermined by ideas that in the end, like dynamite, will blast its foundations to pieces. Repeatedly one runs on verses like this: "It was said to them of old time....but I say unto you"; "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son"; "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent"; and over the doorway of the New Testament into the Christian world stand the words of Jesus: "When he, the spirit of truth is come, he shall guide you into all the truth." That is to say, finality in the Koran is behind; finality in the Bible is ahead. We have not reached it. We cannot yet compass all of it. God is leading us out toward it. There are multitudes of Christians, then, who think, and rejoice as they think, of the Bible as the record of the progressive unfolding of the character of God to his people from early primitive days until the great unveiling in Christ; to them the Book is more inspired and more inspiring than ever it was before; and to go back to a mechanical and static theory of inspiration would mean to them the loss of some of the most vital elements in their spiritual experience and in their appreciation of the Book.

Here in the Christian church today are these two groups, and the question which the Fundamentalists have raised is this: Shall one of them drive the other out? Do we think the cause of Jesus Christ will be furthered by that? If he should walk through the ranks of this congregation this morning, can we imagine him claiming as his own those who hold one idea of inspiration and sending from him into outer darkness those who hold another? You cannot fit the Lord Christ into that Fundamentalist mold. The church would better judge his judgment. For in the middle west the Fundamentalists have had their way in some communities and a Christian minister tells us the consequence. He says that the educated people are looking for their religion outside the churches.

Consider another matter upon which there is a serious and sincere difference of opinion between evangelical Christians: the second coming of our Lord. The second coming was the early Christian phrasing of hope. No one in the ancient world had ever thought, as we do, of development, progress, gradual change, as God's way of working out his will in human life and institutions. They thought of human history as a series of ages succeeding one another with abrupt suddenness. The Graeco-Roman world gave the names of metals to the ages—gold, silver, bronze, iron. The Hebrews had their ages, too—the original paradise in which man began, the cursed world in which man now lives, the blessed messianic kingdom some day suddenly to appear on the clouds of heaven. It was the Hebrew way of expressing hope for the victory of God and righteousness. When the Christians came they took over that phrasing of expectancy and the New Testament is aglow with it. The preaching of the apostles thrills with the glad announcement, "Christ is coming!"

THE SECOND COMING

In the evangelical churches today there are differing views of this matter. One view is that Christ is literally coming, externally on the clouds of heaven to set up his kingdom here. I never heard that teaching in my youth at all. It has always had a new resurrection when desperate circumstances came and man's only hope seemed to lie in divine intervention. It is not strange, then, that during these chaotic, catastrophic years there has been a fresh rebirth of this old phrasing of expectancy. "Christ is coming!" seems to many Christians the central message of the gospel. In the strength of it some of them are doing great service for the world. But unhappily, many so over-emphasize it that they outdo anything the ancient Hebrews or the ancient Christians ever did. They sit still and do nothing and expect the world to grow worse and worse until he comes.

Side by side with these to whom the second coming is a literal expectation, another group exists in the evangelical churches. They, too, say, "Christ is coming!" They say it with all their hearts; but they are not thinking of an external arrival on the clouds. They have assimilated as part of the divine revelation the exhilarating insight which these recent generations have given to us, that development is God's way of working out his will. They see that the most desirable elements in human life have come through

the method of development. Man's music has developed from the rhythmic noise of beaten sticks until we have in melody and harmony possibilities once undreamed. Man's painting has developed from the crude outlines of the cavemen until in line and color we have achieved unforeseen results and possess latent beauties yet unfolded. Man's architecture has developed from the crude huts of primitive men until our cathedrals and business buildings reveal alike an incalculable advance and an unimaginable future. Development does seem to be the way in which God works. And these Christians, when they say that Christ is coming, mean that, slowly it may be, but surely, his will and principles will be worked out by God's grace in human life and institutions, until "he shall see of the travail of his soul and shall be satisfied."

These two groups exist in the Christian churches and the question raised by the Fundamentalists is: Shall one of them drive the other out? Will that get us anywhere? Multitudes of young men and women at this season of the year are graduating from our schools of learning, thousands of them Christians who may make us older ones ashamed by the sincerity of their devotion to God's will on earth. They are not thinking in ancient terms that leave ideas of progress out. They cannot think in those terms. There could be no greater tragedy than that the Fundamentalists should shut the door of the Christian fellowship against such.

I do not believe for one moment that the Fundamentalists should shut the door of the Christian fellowship against such.

I do not believe for one moment that the Fundamentalists are going to succeed. Nobody's intolerance can contribute anything to the solution of the situation which we have described. If, then, the Fundamentalists have no solution of the problem, where may we expect to find it? In two concluding comments let us consider our reply to that enquiry.

CHRISTIAN LIBERTY

The first element that is necessary is a spirit of tolerance and Christian liberty. When will the world learn that intolerance solves no problems? This is not a lesson which the Fundamentalists alone need to learn; the liberals also need to learn it. Speaking, as I do, from the viewpoint of liberal opinions, let me say that if some young, fresh mind here this morning is holding new ideas, has fought his way through, it may be by intellectual and spiritual struggle to novel positions, and is tempted to be intolerant about old opinions, offensively to condescend to those who hold them and to be harsh in judgment on them, he may well remember that people who held those old opinions have given the world some of the noblest character and the most memorable service that it ever has been blessed with, and that we of the younger generation will prove our case best, not by controversial intolerance, but by producing, with our new opinions, something of the depth and strength, nobility and beauty of character that in other times were associated with other thoughts. It was a wise liberal, the most adventurous man of his day—Paul

the apostle—who said, "Knowledge puffeth up, but love buildeth up."

Nevertheless, it is true that just now the Fundamentalists are giving us one of the worst exhibitions of bitter intolerance that the churches of this country have ever seen. As one watches them and listens to them, he remembers the remark of General Armstrong of Hampton Institute: "Cantankerousness is worse than heterodoxy." There are many opinions in the field of modern controversy concerning which I am not sure whether they are right or wrong, but there is one thing I am sure of: courtesy and kindness and tolerance and humility and fairness are right. Opinions may be mistaken; love never is.

INTOLERANCE

As I plead thus for an intellectually hospitable, tolerant, liberty-loving church, I am of course thinking primarily about this new generation. We have boys and girls growing up in our homes and schools, and because we love them we may well wonder about the church which will be waiting to receive them. Now, the worst kind of church that can possibly be offered to the allegiance of the new generation is an intolerant church. Ministers often bemoan the fact that young people turn from religion to science for the regulative ideas of their lives. But this is easily explicable. Science treats a young man's mind as though it were really important. A scientist says to a young man: "Here is the universe challenging our investigation. Here are the truths which we have seen, so far. Come, study with us! See what we already have seen and then look further to see more, for science is an intellectual adventure for the truth." Can you imagine any man who is worth while turning from that call to the church, if the church seems to him to say: "Come and we will feed you opinions from a spoon. No thinking is allowed here except such as brings you to certain specified, predetermined conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results." My friends, nothing in all the world is so much worth thinking of as God, Christ, the Bible, sin and salvation, the divine purposes for humankind, life everlasting. But you cannot challenge the dedicated thinking of this generation to these sublime themes upon any such terms as are laid down by an intolerant church.

The second element which is needed if we are to reach a happy solution of this problem is a clear insight into the main issues of modern Christianity and a sense of penitent shame that the Christian church should be quarreling over little matters when the world is dying of great needs. If, during the war, when the nations were wrestling upon the very brink of hell and at times all seemed lost, you chanced to hear two men in an altercation about some minor matter of sectarian denominationalism, could you restrain your indignation? You said, "What can you do with folks like this who, in the face of colossal issues, play with the tiddleywinks and peccadilloes of religion?" So, now, when from the terrific questions of this generation one is called away by the noise of this Fundamentalist controversy, he thinks it almost unforgivable that men should

tithe mint and anise and cummin, and quarrel over them, when the world is perishing for the lack of the weightier matters of the law, justice, and mercy, and faith.

IN THE CONFESSORIAL

These last weeks, in the minister's confessional, I have heard stories from the depths of human lives where men and women were wrestling with the elemental problems of misery and sin—stories that put upon a man's heart a burden of vicarious sorrow, even though he does not listen to them. Here was real human need crying out after the living God revealed in Christ. Consider all the multitudes of men who so need God, and then think of Christian churches making of themselves a cockpit of controversy when there is not a single thing at stake in the controversy on which depends the salvation of human souls. That is the trouble with this whole business. So much of it does not matter! And there is one thing that does matter—more than anything else in all the world—that men in their personal lives and in their social relationships should know Jesus Christ.

Just a week ago I received a letter from a friend in Asia Minor. He says that they are killing the Armenians yet; that the Turkish deportations still are going on; that lately they crowded Christian men, women and children into a

conventicle of worship and burned them together in the house where they had prayed to their Father and to ours. During the war, when it was good propaganda to stir up our bitter hatred against the enemy we heard of such atrocities, but not now! Two weeks ago, Great Britain, shocked and stirred by what is going on in Armenia, did ask the Government of the United States to join her in investigating the atrocities and trying to help! Our government said that it was not any of our business at all. The present world situation smells to heaven! And now, in the presence of colossal problems, which must be solved in Christ's name and for Christ's sake, the Fundamentalists propose to drive out from the Christian churches all the consecrated souls who do not agree with their theory of inspiration. What immeasurable folly!

Well, they are not going to do it; certainly not in this vicinity. I do not even know in this congregation whether anybody has been tempted to be a Fundamentalist. Never in this church have I caught one accent of intolerance. God keep us always so and ever increasing areas of the Christian fellowship: intellectually hospitable, open-minded, liberty-loving, fair, tolerant, not with the tolerance of indifference as though we did not care about the faith, but because always our major emphasis is upon the weightier matters of the law.

The Difficulty of Living Internationally

By Paul Hutchinson

ONE of the most incisive Christian thinkers I know holds that the first business of the church today is the cultivation of international good-will. Thus can the healing of the nations be hastened, and thus can the church rehabilitate itself with many who frankly question its moral authority in the light of its war record. The experience of the Quakers supports this contention. It is astonishing (but should not be) to see how high a place in the regard of mankind has been won by this group that has been unostentatiously trying, for half a dozen years, to live according to the impracticabilities of Jesus. As a friend remarked the other day, the Quakers alone, among the churches, are coming out of the war period with a better reputation than when they entered it.

But before the church can act internationally, it must learn to think internationally. And the church can come to think internationally only as individual Christians learn to do so. It is not the pronouncements of councils that the situation requires, but international thinking and living on the part of increasing multitudes of church members. From this, all can follow.

So far, I presume, we are generally agreed. But when you come to attempt the actual business of thinking and living internationally in your capacity as an individual Christian, you find that you have entered upon no easy

task. The more you know, the greater the number of your contacts with the outside world, the more difficult the achievement. I want to present my personal testimony as to the difficulty of the attempt to think and live internationally.

From college days I have had an interest in world affairs. Expecting to spend my life in some form of journalism, I can look back over more than ten years during which a first aim has been to familiarize myself with political, social, and moral developments in all parts of the globe. The meager character of my knowledge about conditions in many lands is still all too apparent, but at least I can testify to an attempt at understanding stretching over a considerable period.

MANY PERSONAL CONTACTS

In 1916 the opportunity unexpectedly came to me to go to the Orient. Since that time my home has been in China. I have had a rather intimate view of the journalism of the far east, and some first-hand touch with some of the movements now under way over there. I have made personal contacts with many of the leading characters in that international drama that is coming to command so large a part of the world's attention. To a general interest in international affairs, therefore, I have added a

specialized interest in one important "danger spot."

With this background I protest a devotion to the ideal of international good-will. I believe that the establishment of the kingdom of God must be conditioned by the spread of international comity, and the establishment of the kingdom is the dearest interest of my life. Yet I find myself regarded, even by my friends, as a "phobe," one of those determined advocates of international hatred who are responsible for so much of the world's trouble. I am labeled a "Japophobe" at a time when, in all good conscience, my interest is all directed toward the establishment of the kingdom of Heaven!

This is the way it has happened. I entered the far east in 1916 without much in the way of prepossessions. I knew, in a general way, that there was a Chinese-Japanese question, but my mind was still well saturated with the ideas of Japan that became prevalent in America at the time of the Russo-Japanese war. If I was not prejudiced in favor of Japan, I certainly was a thorough neutral as regards her position in the far east. On my first trip out I enjoyed, in company with my wife, a delightful time traveling about Japan under the chaperonage of a Japanese girl who was a graduate of an American university. The beauty of the cherry blossom island, and the graciousness of the Japanese, made an indelible impression upon both of us.

On the other hand, my introduction to China was not particularly happy. I spent my first weeks in a hospital, and during all the subsequent time have never been out of the way of knowing much of the soddness, misery, debauchery, dishonesty, incompetence, and apparently determined stick-in-the-mudism that may be found in various aspects of Chinese life. If any man thinks he knows whereof to disparage the present regime in China, I more. And in my editorial work over there I have never hesitated to condemn the evils that beset that land. Add to this the fact that my personal contacts in Japan, since that first experience, have been of a delightful nature. The people in Japan are, naturally, just about the best hosts in the world, and the masses of the Japanese are as attractive a group, when seen amidst their home surroundings, as are to be found in any part of the globe. Japan is the world's best holiday land.

THE DIPLOMATIC GAME

Of course, during all this time I have been reading. I have tried to read practically everything that has been published dealing with the far east, without regard to its point of view. I have attempted to keep in touch with the opinions of the Japanese press (as summarized in the translations of editorials by the *Japan Advertiser*) as well as with the press of China. But, more than this, I have found myself in a position where it has been possible to obtain a fairly full and intimate knowledge of the diplomatic game as it is being played in the far east. I have not brought from that knowledge any mounting applause for any of the players, although the general honesty of the American course I believe in. But I have brought from it the clear belief that, from the outbreak of the

world war, the imperial Japanese government has been in pursuit of aims on the Asiatic mainland which are in direct opposition to any hope of a democratic or settled order. And I do not believe that those aims have been, in any essential, abandoned.

From my study of the policies of the imperial Japanese government upon the Asiatic mainland, I have come to a conviction that those policies represent an active menace to world peace and an ultimate ruin for Japan's own industries and people. I concede that other men, also cognizant of far eastern affairs, render a different verdict. However, I notice the striking variation in report that has, in many cases, come from a change in point of view. It is remarkable how different an attitude toward Japanese policy is often held by a man looking from the Asiatic mainland to the attitude held by one looking from Japan itself. As an example, read the "Letters from Japan and China," by Prof. John Dewey, published without the writer's expectation. The shift in judgment is remarkable after the author crosses the Yellow Sea. From the Japanese standpoint no more disheartening illustration has been given than that in the change from open admiration to avowed opposition that marked the transfer of the American engineering troops from a long stay in Japan to contact with the Japanese in Siberia.

SUSPECTS THE GOVERNMENT

The place where I have come out is just here: I have an immense liking for the Japanese, especially when visited in their home environment. I have a complete suspicion of the policies of the imperial Japanese government upon the Asiatic mainland. My general reputation was well expressed by a dear bishop friend of mine, who, at the luncheon table a few days ago, said, "Here's a young man who doesn't love Japan." Or by an inscription in an ironical vein in a book just received: "In appreciation of our mutual love for the 'Japs.'"

And when I look at others who, in other fields, are trying to do their bit toward the international entente cordiale, I find that their experience is not far different. The missionary is notoriously the partisan of the land in which he works. I belong to a church that has seventeen bishops in residence outside the United States, and I think that any one of them is ready to enter the lists as champion of the righteousness of the government under which he lives. When one of them, for instance, with his episcopal residence at Paris, recently upheld the French policy of the present, the French ambassador at Washington commended his statesmanship, and the press carried the compliment broadcast. And that is a kind of compliment we are all ready to receive. But, as far as I have observed, the international statesmanship of the best of us seems to have strict geographical limitations.

There are one or two spots, to be sure, about which a man may talk without being labeled as a partisan. It is possible to say what you please about the actions of the Turks in the near east and remain a member in good standing of the order of international good-willers. (It is not possible to do the same thing about the Turk's suc-

cessors, the French and the British.) But this is a restricted hunting ground. If a man holds up to obloquy the Turkish course in Armenia, he is a proper Christian; if he talks about conditions in several parts of Africa, Asia, Europe, and Latin-America, he is an enemy of international harmony.

So I have found this attempt to think and live internationally a curious, mixed-up business. For my own inner satisfaction I have finally worked out four points which will underlie any further effort I make in this direction:

1. Any permanent international good-will will be co-extensive with the boundaries of the kingdom established on earth.

2. Therefore, the way to live internationally is to work for the establishment of the kingdom.

3. The establishment of the kingdom will require opposition to some things, as well as support of other things.

4. If you actually devote yourself to the program suggested in the third point, you will hardly win the reputation of being internationally broad-minded. But you should worry. Ultimately, it's the kingdom that counts,

The Conscientious Objector on Patmos

By Henry J. Cadbury

OF all the varieties of religious experience represented in the New Testament none seems more obscure or alien to our times than that of the Revelation of John. Its style is both grotesque and enigmatic. *Quot verba, tot sacramenta*, said Jerome of it—it contains as many puzzles as words. Its name seems to be a misnomer, it reveals so little. And yet a little patient study will yield a different impression of the writing. If one can take his eyes off the trees a little while, the wood will be seen, and it will give a general impression that it is not so dark. Nor is the book so alien from our times as might be supposed. To be sure its tableaux are impressionistic, ancient political cartoons done in a kind of cubist style. But its general theme and spirit yield a parallel to certain present day situations, which if examined critically, without too much prejudice about either the ancient or the modern issue involved, will throw light upon each, and it is hard to say on which the light is more illuminating.

Not every question about the book's origin can be or need be settled. It is evidently a Christian writing of the first century. Tradition assigns it to the reign of Domitian and this date is not contradicted by the contents. The author calls himself John, and speaks of himself as an exile on the island of Patmos. A few scholars think these data fictitious, but even if they are, they are fictions resembling the truth. The author is not clearly identified with any well known person, and exile on Patmos must have been a conceivable experience for an Asian Christian. For the author evidently is acquainted with the Christian churches of western Asia Minor and it is to them that he addresses this manifesto.

WHY AN EXILE?

But why should a Christian be in exile in Patmos? There is, as Professor Ramsay has shown, only one satisfactory explanation, and that is the traditional one, that he was deported by the government for being a Christian. It is true that we know almost nothing from outside the New Testament of the persecutions of Christians in the first century. But the book of Revelation clearly suggests that an experience of vigorous suppression is its back-

ground. There are martyrs who have been slain, because they would not deny Christ's name, but were faithful unto death; and the author himself is a "comrade" with his readers in such "tribulation and patience." Like the martyrs' fate (6:9; 20:4) his present plight is "because of the word of God and the testimony of Jesus." A propagandist of an unpopular gospel, he is arrested and sentenced probably to hard labor in the desolate island prison of Patmos. It is difficult to say just who took the initiative that led to such drastic results. One can hardly blame the Christians for preaching the "good news" and yet the time came when the Roman government, roused to suspicion against this really insignificant group of rather eccentric foreigners, laid on them the heavy hands of the law. Then John became a "political prisoner."

The book of Revelation registers the Christian reaction to such treatment—a reaction that quite rapidly changed the attitude of Christians themselves to the government. The leading Christian of the preceding generation, himself a Roman citizen, had found no complaint with what he calls "the powers that be." He was law-abiding and respectful of the great imperial power, and he had urged all his converts to strict loyalty to the empire. What then had changed the church from one hundred per cent patriots into the most ardent opponents and most stubborn resisters of those very authorities whom Paul had called "ministers of God for good?" Apparently it was a conflict of conscience. There was just one thing that these otherwise satisfactory subjects would not do and that was to worship the emperor as a god. They would render tribute, they would obey the laws, but here was one place where loyalty to God and loyalty to Caesar conflicted and they knew that they "must obey God rather than men." It must have been a surprise to both Romans and Christians when this impasse was first discovered. With characteristic blindness the Romans offered no accommodation to prejudice, they failed to examine the real basis of the trouble, and so they went out of their way to drive this issue home. They offered no alternative, they brooked no refusal. The Christians, too, took the bits into their mouths. They were horrified at the attempted conscription of conscience; they were driven to desperate

methods and underground propaganda. Persecutions and martyrdom only strengthened their faith, their self-assurance and their influence among their fellows. And so they found themselves unconsciously, unintentionally, and almost inexplicably drifting into a pronounced hostility to the Empire.

AUTOBIOGRAPHY OF A REBEL SPIRIT

The book of Revelation is a witness to this new evolution in Christian self-consciousness. It is a contemporary record of the transition of a group of idealists into radical political solidarity. It is the autobiography of a rebel spirit in the making. The minor conflict on a single matter of conscience at once opened Christian eyes to a fundamental problem. The conscientious objector was exposed to a rapid education. He examined the whole system under which he had been living so carelessly at ease. His new experience set it in a new light. Not for personal reasons nor because of personal hardship but because his eyes were opened, John saw the basis on which that system rested. The revolt which at first touched one question spread to others. Evil, which he had never seen before, was now revealed to his eyes. The commercial pomp, the imperial control, the whole brutal fabric of civilization stood condemned. Only the most radical transmutation could set things right. And yet the first crux of the difficulty remained the central one. In the thirteenth chapter under the symbolism of two animal figures borrowed from the book of Daniel, the author presents the Roman empire as the incarnation of evil, and beside it and beyond it in iniquity the system of blasphemous state worship. They are both of them demonic in their horrible iniquity, but the second one is the arch enemy. It is the patriotic propaganda of the servile priests of a deified state, a volunteer propaganda all the more intense and intolerant now that the government has survived what seemed likely to be a fatal catastrophe. "The vitality of the pagan empire, shown in this power of righting itself after the revolution, only added to its prestige. The infatuation of loyalty, expressing itself in the worship of the emperor as the personal embodiment of the empire, grew worse and worse."* To the persecuted minority it seemed that all the world was led astray by this relentless propaganda which caught all dissenters in its net. Its methods were partly wholesale deception, partly the hysteria of advertising, partly force and mob violence, and partly economic boycott:

And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as

*Moffatt, "Revelation" in Expositors Greek Testament, p. 430.

should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead.

"The general sense of (this last) prediction is that the faithful will be shut up to the alternative of starving or of coming forward to avow their prohibited faith, so subtly and diabolically does the cultus of the emperor pervade all social life."*

TO STIFFEN MORALE

The purpose of Revelation is to stiffen the morale of the Christians amid this overwhelming flood. The author does not encourage his friends on the mainland, who were still at large, to believe that the worst is already past; rather the worst is yet to come. They are standing on the verge of a crisis which will try their souls to the utmost. He does not encourage forcible resistance to arrest, nor advise open revolution. Rather he summons them to the resolute endurance of suffering and even of death in fidelity to the principles of their faith.

If any man is for captivity, into captivity he goeth; if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

And yet he feels assured and he conveys to his readers, in language that must have been of great force and comfort to them, the assurance that the struggle is not in vain. Unideal and hopeless as the present seemed, the fuller perspective of a religious faith guaranteed an ultimate triumph for all for which the unhappy minority so earnestly hoped and prayed. Indeed the new order has already in measure arrived. The eye of faith can see in heaven the battle already won, the beast and false prophet cast into the lake of fire, and the new and perfect age, the millennium, already ushered in.

CONFUSION AND OBSCURITY

Probably all scholars will agree that this in general is the character of this book, but to both scholar and layman it offers many obscurities. The exact details of persecution are not described. The Christians seem to be little interested in their own sufferings; they are occupied with the hope for the triumph of their cause. Nor is the object of their maledictions always constant. Not only are the empire and the emperor-worship combined and confused, as in the thirteenth chapter, but elsewhere the invective seems directed against Rome, the harlot drunk with blood, or against the reigning Caesar. One can readily see how much language might shift from the abstract to the concrete expression of evil in the writer's surroundings and might confuse Satan, the government, the capital city and commercial metropolis, the servile religious organization, and the present administration under one indictment. There are passages, too, where the destruction of iniquity is pictured as due to the forces of evil themselves, as though Satan were divided against Satan and the present order were destined to fall from its own disintegration (17:16).

Equally confused and varied are the promises of deliverance. The concrete experiences of suppression had

*Moffatt, *ibid.* p. 433.

not yet made the plans and expectations of emancipation equally concrete. The obscurity here, as in the invective, may be due in part to the necessity of using cipher in messages promising the destruction of a government, to whose spies and inquisitors the book if correctly understood would seem more like revolution than "Revelation." But the chief reason for John's obscurity lies in another field. It is pretty clear that his materials are not entirely original with him; half of the verses contain echoes of the Old Testament and others are probably dependent on other writings and traditions. In fact the whole style of writing is a special class of literature dating back more than two hundred and fifty years to the beginnings of Jewish apocalypse. And so the Christian church, which in so much else was the heir of Judaism, when it found itself in a similar position of suppression, took over bodily this Jewish literary method and set of ideas. John, convinced of the triumph of right and justice, inevitably accepted and adopted the traditional philosophy and imagery of apocalypse. Perhaps it was a misfit. Perhaps he himself was groping for something that was better suited. But that is often the case with men confident and longing for confidence. They accept some philosophy of history, some religious eschatology, some economic formula—and neither they nor the opponents realize how badly it fits their real underlying optimism and constructive hope. Thus the esoteric and grotesque system of minority speculation became the body though not the fundamental spirit of the Revelation of John.

PROPHECIES NOT FULFILLED

And perhaps even some elements in the spirit of the book are partly due to the same extraneous tradition. Its pacifism or quietism is found in Jewish apocalypses also, while its exultation over the pagan empire in prospect of its desolation, its ultra-otherworldliness and asceticism were both natural to the situation and to the minor key to which the composition is set. Again both the modern and the ancient reader is likely to do the author an injustice, the injustice to which self-conscious, self-assured and uncompromising minorities are often exposed. There seems to be something too stern, too sullen and too vindictive to suit our Christian sensibilities. Even Christ, though he is called a lamb, seems more like a ram.* The author delights in the horrors of vengeance that he anticipates for his foes. But as has been recently well said, "Those who find fault with the vindictiveness of the Apocalypse should make all allowance for the dramatic style of the book, and should not forget that the battle between the saints and their oppressors is a battle between patience and violence."[†] The alleged supporters of law and order are really more violent than the suspected minority.

The prophecies of the book have not been literally fulfilled, its program has not become the literal course of history. Its hope that the time was short was not so

*There are also some good linguistic reasons for such a translation; cf. F. Boll, *Aus der Offenbarung Johannis*, 1914, pp. 44 ff.

[†]L. A. Muirhead, in Hastings' Dictionary of the Apostolic Church, 1:76a.

correct as was its expectation that worse things were yet to come. The history of the two succeeding centuries of intermittent conflict between Rome and Christianity is familiar, and is similar to many corresponding tragedies. Some excesses of language and provocation and fanatical martyrdom must be charged up against the Christians, many excesses of repression and violence were indulged in by the empire.* The suspicion of treason so readily construed from the refusal of military service, soon became manifest. The Christians were as opposed to fighting for the state as against it. The common people credulously accepted ill-founded stories against the "third race" and were infuriated into lynching. The three most frequent charges were those of atheism, of murder and of sexual promiscuity. The origin of these libels is obvious and instructive. The absence of statues or images of gods—the usual accompaniment of formal religion—led to the charge of irreligion. Perhaps the emphasis on the blood of Christ as binding together their members and scattered local groups suggested the second atrocity, while the democratic ideals and practices of the Christian community suggested the third scandal.[†] And yet the pure and idealistic enthusiasm, the warm, social fellowship and the high morality of the Christians maintained its powerful witness and finally they won the victory. Then the patient and persevering spirit of the martyrs, the testimony of Jesus, and the word of God which is the sword of the spirit prevailed. John became a comrade not only in tribulation and in patience, but, as he had said, in the unseen "empire in Jesus." (1:9). His spiritual heirs captured the state. The temples were transformed from media of counterrevolutionary patriotism, under the thin disguise of worship, into channels of Christian publicity and propaganda. Instead of the more cataclysmic process which John seems to have anticipated, came a gradual permeation as with new leaven and the adjustment of the institutions and society of the empire towards becoming the kingdom of the Lord and of his Christ. The special issue of his day disappeared—that special form of conscription of conscience, that special denial of ideals of liberty, that special manifestation of blasphemy against the Holy Spirit. But even that episode, significant as it was, only gave place to new and

*One should not however forget the exceptions of tolerance and fair dealing as illustrated on the Christian side by that graceful and charming exponent of Christian philosophy, Minucius Felix, and on the pagan side by the conscientious discrimination of Pliny the younger, who, as the local administrator (endorsed by the emperor himself) would take no initiative in hunting for and arresting Christians and would not condemn them without more definite evidence of crime than the suspicion of informers or than mere membership in the organization.

[†]It is interesting to compare with these three canards the familiar charges against the Russian bolsheviks. Their "Red Flag" which was meant to symbolize universal human fellowship and solidarity has been misconstrued as a token of murder. The exploitation by enemies of socialism of the bolshevik disestablishment of the state church, and the persistent credulity of respectable people in the myth of nationalization of women illustrate the prejudices played upon by the enemies of early Christianity.

similar conflicts in succeeding pages. History repeats itself and yet with all its foreign and ancient curious ways the book of Revelation remains a parallel and a parable for the recurrent phenomena. "So long as it is possible for a situation to emerge in which we cannot obey man's law without dishonoring God's, the Apocalypse will be an authority ready for use in the hands of the godly."* And the same spirit of hope, of confidence in ultimate triumph, and of patient waiting until the cycles of development are completed—completed perhaps in quite different fashion from the stereotyped programs of seers—is the legacy of a despised, political prisoner to all who, in the broader perspective of history, can realize that, thought

Careless seems the great Avenger: history's pages but record
One death-grapple in the darkness 'twixt old systems and the
Word;

*Muirhead, loc. cit. 1, 79a.

Truth forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the future, and, behind the dim un-
known

Standeth God within the shadow, keeping watch above His
own.

The modern comparison here suggested is of course not a perfect parallel but it is neither irrelevant nor irreverent. The proscribed sects, both ancient and modern, cannot be declared impeccable in character or infallible in moral judgments. It is the proscription that makes them comparable. Perhaps the likeness is less between the persecuted than between the persecutors. But the future belongs to the ideals of the victims.

All programs can be but tentative, symbols and visions rather than pictures of "the things that must be hereafter." But "here is the place for the mind that hath wisdom," "here is the place for the patience and the faith of the saints."

Conferring on the Social Evangel

EVANGELISTIC conferences are nothing new; nor are conferences on missions, religious education and stewardship. Pastors meet to confer over common problems, and the big idea has now seized upon business men and every well organized profession or cause. In New York and Chicago the average man holds a conference over his daily lunch and the thing is becoming a state of mind. Those connected with organizations have to fight habit to keep from answering all queries with the absent-minded remark, "We will have a conference over it."

It is a good habit to acquire but it is also a good one to watch. It is democratic, yet it easily becomes wasteful of time and administration. Democracy requires much common deliberation over principles and modes of common action, but execution is ruined, if deliberation is substituted for action. Perhaps in no realm of our democratic life is there so much need of making a clear distinction as at this point. Deliberation on the legislative side of common interest is essential if the things by which we live and act are to be kept democratic, but it is equally essential to entrust execution to the single-minded expert if it is to be efficient. If one mind or a small like-minded committee determines policies, we have autocracy; if many minds, always more or less diverse, attempt the executive and administrative function there is always waste, inefficiency and delay.

There is now a very large "left" wing in the church convinced of the imperative need of the social gospel. That word "left" is used in all European lands as signifying the liberal section of any group. It arose through the habit of seating the liberal or radical group in a legislative hall on the speaker's left. Presumably they were given the left because the right is always the seat of honor at a host's table and the conservative is usually the "respectable" member of the community. The wordly wise are rarely radical.

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Conference on the Christian Social Order

The Christian Century has already noted the preliminary conferences looking to a "Fellowship for a Christian Social Order" and to a great national conference on the church and social questions. Plans for both these events are evolving. Mature and well advised steps will be taken rather than hasty ones. No small committee can engineer such democratic movements successfully except as they have first enlisted the interest of a great

host of sympathetically minded individuals and made themselves representative of that vast common mind. They must be engineers for the common mind rather than of it.

The "Fellowship" is designed to be just what the word implies and nothing more—a fellowship of socially minded individuals in any place where there are a half-dozen or more who feel deeply the movings of the social conscience. It is designed that they will meet for conference, mutual discussion, exchange of information, and inspiration. In the belief that there is machinery enough for the socializing task if only it can be energized with social passion, each member of the fellowship will work through his own established organizations. It remains to be seen whether or not the American mind will take deep interest in any type of organization that does not end in organized action. Europeans will do it; they have the reflective habit—perhaps too much of it in religious circles. Americans are dynamic; they need to cultivate the reflective.

The proposed national church conference will not meet before 1924. It ought to be possible in two years' time to mobilize the socially-minded Christians of the continent and to make it an all-American conference. If this conference seeks to draw together only the socially minded it may mark a new epoch in church activity. If influences that may be counted upon to assert themselves succeed in deflecting it into more ecclesiastical or conventional channels the fundamental purposes of the conference will be deflected if not defeated. You do not ask anti-missionary churchmen to come and help you promote a missionary movement.

* * *

The Methodist Social Conference

The Methodists have just held a most successful social conference at Evanston, Ill. It was planned by Harry F. Ward, promoted by men who are alive with social passion and presided over by Bishop McConnell whose name is a synonym for social leadership. It was not a Methodist church conference but a conference of Methodists who deeply believe in the social gospel. There was no opposition to the fundamental idea though there was the utmost freedom of opinion and divergence of viewpoint in regard to ways and means. Martin Luther did not call a conclave of Roman leaders to start the reformation, nor did the early missionary promoters ask Brother Martin into their councils, knowing well his opposing opinions. Harry F. Ward

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does not get much from a Methodist quadrennial conference, but his leadership as a prophet of the social vision of Jesus was never more signally manifested than in the conferences of socially-minded Methodists.

The spirit of the conference was as virile and enthusiastic as was ever any old-time Methodist gathering called to consider personal evangelism. The large group of church leaders, coming from all over the nation, brought with them experience and ideas and an idealism that was solid with achievement, fertile of mind, and inspired with religious devotion. The most conservative of ecclesiastical leaders will tomorrow be modifying their progress to fit the demands of the times if only the demands are made vocal with moral courage and clear thinking.

There was no disposition of the old religious convictions regarding personal evangelism, stewardship or any other proved church activity, but there was an insistent demand that social sin be treated with the same courage as that with which we deal with personal sin, and that religious culture deal with environment as decisively as with the inner life. One clear line of demarcation was drawn with regard to the mission of the minister in relation to the industrial and other social questions. It was shown that he must furnish the moral dynamic for a more just and equitable human relationship. There is abundant expert leadership to get done practically anything that the religious conscience may demand.

Group Authority Versus Individual Expression

Great forward movements in society are never brought about by individuals alone. Pioneers scout and bark the way but society moves forward when organized groups begin to move. For every Daniel Boone there is a great host of unknown men of courage who penetrated the fastness ahead and form the advance guard. Martin Luther gets the credit for the Reformation but there were thousands both before and after him who suffered much more as men in the rank and file of the advance.

It is just so in this great social advance that is upon us. A few names shine out conspicuously as mental scouts and interpreters but back in ten thousand local communities are the advance guard, taking the trenches of conservatism and reaction and social inertia and tradition. These men are paying the greater price and doing the most valiant service. When they gather in conference and knit their resolution into pronouncement and program there is an authority that is greater than any personal leadership can be; it is the authority of a common conscience, of a vast impersonal, sacrificial, and therefore irresistible tide in human affairs. These men think but they also act; they care little for credit but much for progress; their force is sacrificial and there is no authority of mind or function so irresistible as that of an impersonal and holy motive.

ALVA W. TAYLOR.

British Table Talk

London, May 15, 1922.

It was an enthusiastic Assembly of Congregationalists which greeted Dr. J. D. Jones when he rose last week to speak upon "The Forward Movement;" it was a still more enthusiastic assembly when it had listened to the moving oration which its leader delivered. The Congregational Assembly has always its leader who can carry it whither he will; he is indeed the man who speaks almost as the voice of his brethren; he wins his position not by any external authority, but by his power to persuade and, most of all, by his record of service. There can be no doubt of the place given and deservedly given to Dr. J. D. Jones; he is persuasive to the point of being almost like the "Pied Piper," but it is not this gift alone that makes men rally to his lead. He has thirty years and more of service behind him—of service, given not only to the cities but to the village and their quiet manses. But many as his triumphs have been, he has had none more complete than that of last week. The Forward Movement for which he pleads, involves the raising of 500,000 pounds; it is designed to provide worthy retiring allowances for ministers, help for our schools, a fund to support the moderatorships, and, not least, 75,000 pounds for the London Missionary society. The Congregationalists are now pledged to this considerable task. An organization has been planned which includes the appointment of commissioners for the counties, and already some substantial amounts have been received. It cannot be said that criticism is entirely answered, but the critics have come to see that it is better not to divide upon details, but to accept the scheme and the whole scheme. In such a spirit these churches should be able to do this big thing.

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The London Missionary Society

There was a cheerful air about the annual meetings of the L. M. S. last week. In spite of a shortage of cash the society is not cast down. The annual sermon was preached by Dr. Selbie. With characteristic directness and sincerity he spoke of the call of the Man of Macedonia; he laid stress upon the fact that Europe did not want the gospel, and the world does not want it now. It needed it then, and it needs it still. At the close of the sermon the hymn "O'er the Gloomy Hills of Darkness"

was sung to a very ancient rolling tune. Dr. Sobree, our aged missionary, home now from Madagascar, told me that his grandfather had given out the same hymn probably to the same tune at the great assembly on the birthday of the society in 1796. At the evening meeting there was a great company to hear the home secretary give his report, and to listen to the inspiring speeches of the missionaries. One speaker, who moved the people greatly, was the Rev. Lionel Fletcher of Cardiff, who is proud to be called an evangelist. It was an unusual but an inspiring experience to listen to his appeal for the surrender of life to Christ. The missionary anniversary meeting became, as he spoke, a place of decision—of the primary decision upon which all other service waits.

* * *

The Hour and the Man

"There is no saying more false than that which declares that the hour brings the man. The hour many and many a time has failed to bring the man. And never was that truth more seen than in the last seven years," So much for the late Lord Bryce in a work recently published. It is a word which needed saying. It seems to rest upon a false philosophy which represents history as if it were inevitable—as though whatever happened, had to be; and nothing could have been different; the hour came and with it the man; if no man appeared there was no hour! But if some choice, however restricted, is left to man, if he may either "go away sorrowful," or "suffer for Christ's sake the loss of all things," what assurance have we that the man may not often have failed God, when the hour struck? Why should we not believe that but for certain failures in human character history would have been ordered different? It may be that the kingdom of God has been ready to come in, and the man designated to open the way has shrunk back. We know of the hours, when the man appeared; how can we know of the hours when he held back?

"One task more declined, one more footpath untrod
One wrong more to man, one more insult to God."

* * *

Poem of Rudyard Kipling

Last week I reported a great utterance of Barrie; this week

it is a joy to tell of a poem by Kipling, not unworthy of his genius. Admirers of Kipling know that like other gifted men, he can sink low, but he has never lost his power to surprise us. The last poem is called "The King's Pilgrimage," and it has to do with the visit of King George to the places where our dead lie in Belgium and Northern France. It seems to me to end tamely, but the rest is fine. I will quote only one verse:

"And the last land he found, it was fair and level ground
About a carven Stone,
And a stark sword brooding on the bosom of the Cross
Where high and low are one;
And there was grass and the living trees,
And the flowers of the spring.
And there lay gentlemen from out of all the seas
That ever called him king.
(Twixt Nieuport sands and the eastward lands where the
Four Red Rivers spring,
Five hundred thousand gentlemen of those that served the
king).
* * *

The Archbishop of Canterbury and Modernism

In the Upper House of Convocation the Archbishop spoke some wise words on May 2nd. Like Gamaliel, he went back to the past, and recalled some of the controversies of the last fifty years, and showed how much might have been gained, had there been more conference, and less of the dogmatism, which expresses itself in controversy. His words concerning Dr. Gore are worth quoting: "Recall the pathetic divergence between Dr. Liddon and the authors of 'Lux Mundi,' especially Dr. Gore. No one can read the extraordinarily touching chapter of the close of Dr. Liddon's life, or refer to two of his final sermons, one on 'The Value of the Old Testament' delivered at Oxford, and one the title of which I forget, preached in St. Paul's Cathedral, without feeling that somehow or other, had the people dealing with the two sides of the question had conference together in the presence of others, the result would have been a gain. Dr. Liddon spoke of Dr. Gore's 'capitulation at the feet of the young rationalistic professors.' One cannot help thinking that if there had been conference that sort of thing would never have been said."

This is a counsel of wisdom which mankind has never heeded and has suffered for its neglect. There were once upon a time two young men in Paris studying in the same college; one became the great reformer Calvin, and the other the leader of the counter-reformation, St. Ignatius Loyola. Supposing they had—but why vex ourselves with what might have been! There is still the present and the future. In them what might not come from a practice of fellowship?

* * *

Other Things

The death of Sir Walter Raleigh, the distinguished lecturer and writer, is announced today; he was one of the many sons of the manse; his father was Dr. Alexander Raleigh, a well-known Congregational minister. Sir Walter wrote much of Milton and Wordsworth and others with rare insight into the character of these men. It was he who first set in clear relief the period of struggle in Wordsworth's life. He had begun for the government the official history of the war in the air. . . . Some sportsmen are growing rather tired of boxing matches, which last about a couple of minutes. They may grow tired of paying huge sums for the privilege of seeing Carpenter knock out our favorites, and even if they could match "Carp," as they call him, there is still a more terrible figure in the west. . . . The church missionary society opens its great exhibition this week, "Africa and The East." I hope to write more of this later. Immense toil of brain and heart has been given to it, and it should prove a great inspiration for this society and for all our societies. For who is strong, and we are not strong?

EDWARD SHILLITO.

CORRESPONDENCE

"Quantity Production In Ideas"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest the article, "Quantity Production in Ideas," in your publication of May 25, and wish to demur to its conclusions, especially those expressed in the paragraph, "Territory and Provincialism."

It seems to me an amazing statement that breadth of territory makes for provincialism, especially in application to the American people. It may be true that the fractional per cent of the Dutch population who are lettered and traveled will learn three or four languages, but the reverse is true of the rank and file. Certainly the distances of our land would carry one far in Europe, but it must be remembered that one can travel from sea to sea in America with less difficulty than one could journey from London to Berlin. It appears to me that Europe is broken up into segments within which are nourished prejudices often little short of insane, and ideas that are often contracted and illiberal in relation to the wholeness of thought. That is a wise line: "Each national boundary line is a break in the march of ideas." Yes, and every such break tends to shatter the symmetry of thought.

Conversely, here in America "unimpeded, the thought currents sweep across the land from sea to sea." That is an advantage every way. The bearers of every form of world-culture mingle freely in our common life, and this contact makes for casting away prejudice and race antagonisms, and retaining what is universal. In the melting-pot the dross burns off and the gold remains. Only a man established in the closes of European thought could have seen the so-called "uniformity of American life" as a "draw-back." Rather let us describe it as our highest glory. While we are not disposed to deny that crowd psychology operates here as elsewhere, we must insist that it is not peculiar to America. There is less of "the fatalism of the multitude" here than in the old world. It is easier for the pendulum of national expression to reverse itself here in America than possibly anywhere else in the world. "Fatalism" is a word that can scarcely be said to find application among us.

With very much in the article I find myself in agreement. But what shall one think of the statement that denominational leadership "is pitched low enough to catch the most retarded sections," and so tends to "drag the whole denomination to the level of its least progressive constituency?" While it may be true that the administration of certain of the great denominational movements of our time has been marred by the oligarchic spirit, it seems to me beyond challenge that these movements have been progressive and lofty in character, and have wrought to lift the level of common-placeness and parochialism up to heights conceived by the best minds in the respective denominations. The weakness of the local church will always lie in its lack of leadership. The excesses of leadership complained of can easily be curbed by publicity.

Chicago.

M. B. WILLIAMS.

Favors Free Cathedral

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer is a member of the Protestant Episcopal church and a subscriber to your paper. He has been very much interested in the series of articles on the role of the cathedral in the American church, that have recently appeared there, and in the varied responses they have called forth. Whether your purpose in printing the first severe criticism was the psychological one of eliciting an energetic reaction, is not for him to say. Certainly you have provoked a most interesting discussion and contributed not a little to showing how the cathedral idea may be adapted to modern and democratic life. A free cathedral would be an inspiration and a joy to all. If

Episcopalians want their building to be the great metropolitan church of the city, they should open its doors to other followers of Christ much more freely, yes, and elect a Methodist or a Presbyterian a free church canon of the chapter. Let each body of Christians wishing to use the cathedral have some place on the governing board, and some part in the expense as well. This need entail no organic union of the churches concerned, but rather a single united effort in raising a more beautiful house of God than any one member could dream of building. So universal a plan, as The Christian Century very rightly points out, should be communal, catholic, and not sectarian. When the Episcopal church grows liberal enough to share freely its unique treasures of religious tradition and art, with fewer ecclesiastical strings attached, the common thinking people will hear gladly. Von Ogden Vogt's convincing book, "Art and Religion," which every aesthetically minded Christian should read, is an inspiring prophecy of that new era.

As the rector of some little western Main Street church, who was so insulted that any mere editor should dare to criticize our holy church, (the very idea!) that he took all his dolls and went home, I wonder how he feels when he reads effusions like this in one of our well-known weeklies? The writer has attempted to catch the tone of aristocratic religiosity characteristic of the sheet. Names are of course fictitious, but I think that psychologically and doctrinally the skit does not lie. Most of the incidents and ideas can be readily duplicated in a certain group of our churches.

"The cause of religion presses on," reports the Reverend Father Archibald Hastings, priest in charge of the church of St. Benedict the Moor, Avondale by the Sea. The Right Reverend Eric Courtenay Grosvenor, Bishop of the Diocese, recently made the parish his annual Episcopal visitation. His Grace pontificated at a solemn Bishop's mass, and afterwards administered the rite of confirmation. Forty candles decked the high altar and the floral decorations, provided by the Sodality of St. Veronica's Veil, were most gorgeous. The bishop wore his richly embroidered cope and precious mitre, presented him last year by His Holiness the Patriarch of Mesopotamia. The whole confirmation class and the faithful generally were deeply affected by the bishop's sermon on "The Necessity of Belief in the Apostolical Succession." After a solemn processional of choir, altar boys, acolytes, servers and clergy, his grace blessed the new confessionalists, dedicated to the memory of Sister Angelica, recently deceased at the convent of the Blessed Archangels. (R. I. P.) The entire parish was moved to make this fitting memorial to the saintly departed. At the close of the impressive service the bishop graciously permitted all to kiss his ring.

To further deepen the spiritual life of the church of St. Benedict the Moor, a preaching mission will be held, beginning on the feast of St. Ignatius Loyola, and continuing a week thereafter. Father Abercrombie's timely devotional topics will be: 'Why the American Catholic Church Should Restore the Athanasian Creed,' 'The Church; the Same Yesterday, Today and Forever,' 'Church Unity; How We May Catholicize the Sects,' 'St. Elizabeth of Hungary; Her Mission To Men of Today,' 'The Mystery of the Assumption of the B. V. M.,' 'The Menace of Modernism.' Father Abercrombie will meet seeking souls by appointment or at the hours regularly assigned for confessions. The society of the Holy Innocents is financing the visit of the great missioner and preacher to their parish, a most worthy enterprise.

"The editor of the 'American Catholic' wishes personally to felicitate the rector and vestry of this advanced parish on their progressive and inspiring work. May this liberal and truly catholic spirit soon permeate the whole diocese and the church at large!"

Shades of Bishop Philips Brooks and the Reformation Prayer Book!

A BROAD CHURCHMAN.

On Reforming the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: May I take issue with an editorial which lately appeared in The Christian Century? It discussed the movie situation, and apparently lent itself to an attack on the operators as still defying public sentiment. In view of the recent efforts of the heads of the photoplay corporations to clean up, your editorial appears both inopportune and unwise. I have not seen "Foolish Wives," but then I am in no worse circumstances than the editor who admits second hand knowledge. It is however neither to defend nor to attack the play that I write, but to ask a question of "the person who has seen the play and indicts it." To judge from the indictment the "person who has seen the play" must be satisfied with nothing but a production of Pilgrim's Progress only after cutting all the exciting episodes out of the story. There can be no doubt that the movies have run to the extreme in presenting sensation rather than sense, but is it not just foolish to run to the opposite extreme? To eliminate sensation altogether would be to reduce the photoplay to the status of the Sunday school library book. The photoplay industry needs regeneration, no doubt, but it does not need and will not endure its own destruction. Detective stories must have detectives and something to detect. Mystery stories must have mystery. The photoplay must depend on action. Careful reflection on the necessities of the screen-drama might assist "the person who has seen the play" to reform her indictment, remembering that such an indictment as she has now suggested accomplishes the same result as the speeches of W. J. Bryan. It makes people merely want to see "Foolish Wives," as "In His Image" causes them to read "The Descent of Man."

West Newton, Pa.

THEODORE DARNELL.

A Fanciful Claim

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century of May 18 is a letter on Christian unity written in admirable spirit by Mr. T. L. Sinclair. His insistence that all should agree on the definition of terms used in the discussion is something from which there will be no dissent. But when it comes to the real difficulty with which he deals, his position is not satisfactory. He concedes that there is in ordinations performed by other communions something of value; but courteously suggests that there may be, and, I understand he thinks there is, something in Episcopal ordinations not contained in the others. To this the rest of us do not agree. He then admits that he may be wrong and the rest of us right about this. In my opinion, such is exactly the case, as is apparent when we consider what ordination is. To the candidate for ordination it is a solemn dedication of himself to a certain type of work in the vineyard of the Lord. To the ordaining body it is the conferring upon the candidate, after due examination and consideration, of certain rights and privileges which can not be indiscriminately given, but, in the interest of order and for the protection of the ordaining body, must be conferred within the safeguards to which we are accustomed.

When, for instance, the Presbyterian church ordains a man, it confers upon him just the same thing that the Episcopal church does upon one of its candidates on a like occasion. If the Episcopal church has something additional to confer, some of us would like to know what it is. Ordinations among most Protestant communions, regularly made by these bodies, are mutually recognized as complete. To this the attitude of the Episcopal church is an exception. And because of this, when this great church makes its evidently sincere and earnest plea for Christian reunion, the same is discounted about 100 per cent. It is taken as a joke, or rather it would be if it were not a near tragedy.

No headway can be made in the cause of Christian unity, if it

is based upon a purely fanciful claim. There are plenty of real obstacles in the way of getting together, because of differences in temperament and training. But these are not insuperable. On the other hand, when a claim that is purely imaginary, even though it is hoary with age, is put forward as a condition precedent, the way is artificially blocked until the claim is modified or abrogated. The Episcopal church is not the only one that puts forward unjustified claims. But this particular claim is what we are discussing now. I write as one most sincerely desirous of Christian people getting together as fast as they will. But to the extent that they do, it will be on the basis of the great realities, a oneness of spirit and mutual respect and charity in matters of faith, and not on the basis of a fanciful claim which many millions of devout believers simply will not and in all honesty can not concede.

First Presbyterian church,
Laurel, Nebr.

W. O. HARPER.

THE SUNDAY SCHOOL

The Crash*

HERE is a lesson with which you are all familiar—the fall of Jerusalem and the deportation of the best of the population into captivity. Looked at in a purely historical way we might fail to catch its moral values. You might say that Zedekiah disregarded his treaty with Nebuchadnezzar, looked upon it as a mere scrap of paper, followed the traditional example of his predecessors and relied upon Egypt when he should have favored the eastern powers. The Jewish philosophy was this: Obey God and you will prosper, disobey God and you will suffer. The problem of Job was this: Why should a good man suffer? No answer was found, only reliance upon Almighty God. The Jew, therefore, looked upon this national calamity as punishment from Jehovah, and, certain it is, that in exile he learned to turn from idolatry and to give his heart to the one true God. We know this—there's no truer scripture than this: "Be sure your sin will find you out." Retribution seems to be a law as eternal as gravitation. Effect follows cause in a lawful universe. There was France, with a wicked and profligate court, with a gay and reckless monarch, following weakly in the line of others of his kind. There was a suffering people, taxed beyond reason to provide the money for the mad royalty. The wrath of the gods, according to a great French writer, gathered and swept monarch and court to the guillotine. In London they show you the place where the head of Charles fell. You stop, look at the window of the old palace and brood over the pride that goeth before a fall. In Paris you look down upon that blood-red tomb of Napoleon and think over the madly selfish career of that superman, who took all, defied God, and died in exile. History is crowded with similar experiences of cruel and squalid men and women.

The lessons of the great prophets Elijah, Elisha, Isaiah, Jeremiah, has been neglected. The noble preachers of righteousness had done their work, but their wise words had only now and then been obeyed. It is pathetic to read of the sons of Zedekiah being killed before his eyes, then of his eyes being put out, and his being carried in chains to the prison where he was to spend the rest of his miserable days. There is a sadder picture: Jeremiah, allowed to return, climbing the hill to the once beautiful Jerusalem. Turning the shoulder of the hill he must have seen its blackened ruins, the temple a heap of stones and ashes, the walls masses of dust, all the house razed to the ground. There in his grotto he sat day after day writing his sad meditations over a lost cause.

This should be the most obvious lesson in the world. Nearly every morning we find this written in the headlines of our

*International lesson for June 18. "The Downfall of Judah."

Scripture, 2 Kings 25:1-12.

newspapers in various forms: "Be sure your sin will find you out." You see it in the first page story of the respected man who embezzled thousands of dollars. Disgrace is written over his name. Some way he drops out of sight and his family is never heard of again. You see it in the big black lines that tell of the scandal in the amusement world—sin—hidden for a time—revealed. Here is the man who carried his head high, he murdered his wife; blasted are all his hopes and ambitions, his family utterly sunk in infamy. The higher the man, the harder he falls. "Be sure your sin will find you out." How eloquently all these stories of nations and of individuals plead with us to live white lives, lives free from great transgression, lives unstained by the grosser forms of sin.

There is only one way to do this. There must be a complete devotion of your life to Christ and his will. We cannot exist half slave and half free, we must go all the way in this business of living rightly, therefore we make the public confession and inwardly, at the same moment, give our whole hearts into the Master's keeping. He will guard what we commit to him. And here is the reward of that multitude of good plain people who live good lives. Every night they lie down conscious of peace with God. Every morning they go rested and with fresh energy to their humble toil. We are living in a mad society. Sin is rarely mentioned. But there is no joy like that of a clean heart and a clear conscience. Jesus is a real Saviour and if honestly accepted and truly followed will begin heaven for us here and now. Your sin will not find you out if there is no sin there! Your business is to keep your mind and hearts right in the sight of God. May the words of our mouths and the meditations of our hearts be acceptable to God.

JOHN R. EWERS.

Contributors to this Issue

HARRY EMERSON FOSDICK, the Baptist minister of the First Presbyterian church, New York; professor in Union Theological Seminary; famed throughout Christendom as the author of "The Meaning of Prayer," "The Meaning of Faith," "The Meaning of Service," etc.

PAUL HUTCHINSON, missionary to China, now at home on furlough.

HENRY J. CADBURY, professor of New Testament literature, Andover Theological Seminary.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Federal Council Issues an International Creed

The Social Creed of the Churches has made history, even though it has never been brought to the rank and file of the church membership of America as should have been done. The Federal Council of Churches has now issued a set of ten principles with regard to the international relations of the nations of the world. This has been put in pamphlet form for wide distribution. The following are the ten international ideals: We believe that nations no less than individuals are subject to God's immutable moral laws; we believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service; we believe that nations that regard themselves as Christians have special international obligations; we believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race; we believe that Christian patriotism demands the practice of good-will between nations; we believe that international policies should secure equal justice for all races; we believe that all nations should associate themselves permanently for world peace and good-will; we believe in international law, and in the universal use of international courts of justice and boards of arbitration; we believe in a sweeping reduction of armaments by all nations; we believe in a warless world, and dedicate ourselves to its achievement.

Fighting Parson Arouses Ire of the Rummies

Rev. B. R. Johnson, pastor of the Disciples church at East Liverpool, O., has stirred things up a bit because of his interest in having a bootlegging joint raided. He began to receive letters telling him that his influence in the community was ended. Among the false rumors circulated to hurt him were that he hunted without a license, and that he killed more game than was allowed by the law. The real offense seems to have been that he recognized no closed season when he went out hunting for law violators. Meanwhile his large audiences bear testimony of the support of a loyal congregation.

Episcopal Church Wants to Be Right on Prohibition

Bishop Lawrence made recently a courageous address on the subject of the prohibition laws of the nation following the highly disgraceful performance of Bishop Gailor, who is at the present time head of the national organization of the Episcopal church. The deliverance of Bishop Lawrence is still further reinforced by a recent utterance of Bishop Manning. While admitting that he has not been "a theoretical prohibitionist" nevertheless he makes the assertion that "prohibition properly enforced will make us a healthier, stronger and better people." The diocesan convention which heard these words of their bishop passed the following resolution: "Resolved, that this con-

vention records its emphatic approval of the sentiments expressed in the bishop's address regarding obedience to law, and that the secretary be instructed to print and send to each of the clergy that section of the address with the request of the convention that it be read from the chancel."

Presbyterians Hear Will Hays at Annual Meeting

Mr. Will Hays, the newly appointed movie dictator, was the guest of the annual meeting of the Presbyterian Union of New York recently. He gave an interesting address upon the theme which now completely fills his mind. Another

Sixteenth International Sunday School Convention

AMERICA'S greatest Sunday school convention is being staged at Convention Hall, Kansas City, Mo., June 21-27, 1922, when the sixteenth international Sunday school convention expects to welcome over 9,000 delegates, representing 1,677,695 Sunday school officers and teachers and 12,036,246 pupils from all parts of the United States and Canada to celebrate the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations into one great unified body of all Sunday school workers, to be known as "The International Sunday School Council of Religious Education." The general theme of the convention will be "Building Together," through the home, the church, the community, North America, the world field, reorganization and cooperation, and religious education and evangelism.

The program is now about completed and delegates are registering in large numbers. The convention will mark the beginning of a new era in religious education in the United States and Canada. Leading features of the program are as follows:

Wednesday, June 21: "President's Address," President W. O. Thompson, Columbus, Ohio State University; "Spiritual Literacy and Illiteracy," Dr. J. C. Robertson, general secretary Presbyterian Church of Canada, and President D. W. Kurtz, McPherson College, McPherson, Kansas; "The Outlook for Christian Education," Prof. W. S. Athearn, director school of religious education, Boston University, Boston; "A Survey of the Field," stereopticon address, Dr. R. E. Diffendorfer, Chicago, secretary department of education, committee on conservation and advance, Council of Boards of Benevolence, M. E. Church.

Thursday, June 22: "Christ the Hope of the World," Dr. C. S. Medbury; "The Plan of Reorganization," Mr. R. M. Hopkins, Cincinnati, general secretary Bible department, United Christian Missionary Society; Dr. D. G. Downey, New York City, book editor M. E. Church; Mr. W. G. Landes, New York City, general secretary, World's Sunday School Association; Dr. D. A. Weston, Boston, editor-in-chief, Congregational Publication Society; "The Genius of Protestant Christian Education," Prof. N. E. Richardson, Evanston, Ill., Northwestern University; "The Church and Religious Education," Dr. W. E. Rafferty, Philadelphia, editor-

in-chief, Baptist board of publication, North Baptist Convention; "Fostering the Spirit of Teaching," H. S. Magill, Washington, D. C., field secretary, National Educational Association; "Standards and Measurements," Prof. W. W. Charters, professor of educational research, Carnegie Institute of Technology, Pittsburgh; "Evangelism of Teaching," Miss Margaret Slattery, Boston, Sunday school lecturer and writer.

Friday, June 23: "Organization of the Local Church for Religious Education," W. C. Barclay, Cincinnati, associate editor, Sunday School Publications, M. E. Church; "Training for Leadership," Dr. J. W. Shackford, Nashville, superintendent teacher training, general Sunday school board, M. E. Church, South; "The Place of Lessons in Sunday School Programs," Dr. W. E. Rafferty, Philadelphia; "Methods of Teaching," L. A. Weigle, chairman lessons committee; "Fifty Years of Uniform Lessons," Dr. J. W. Sampey, Louisville, Ky., professor of old testament, Southern Baptist Theological Seminary; "Recent Developments and Outlook," Prof. W. C. Bower, professor of religious education, Transylvania College, Lexington, Ky.; "Summer Schools and Camps," J. L. Alexander, Chicago, superintendent young people's work, International Sunday School Association; "Facing the New Quadrangle," Dr. Marion Lawrence, Chicago, consulting general secretary, International Sunday School Association.

Saturday, June 24: "Among the Children," Mrs. D. J. Baldwin, Chicago, superintendent children's work; "Among the Young People," Mr. J. L. Alexander, Chicago, superintendent young people's work; "Among the Adults," Mr. E. W. Halpenny, Chicago, superintendent adult work; "Reaching the People," Mr. J. S. Durham, Chicago, superintendent home visitation work; "In the Field," Mr. A. M. Locker, Chicago, field director, International Sunday School Association. The afternoon will be devoted to divisional conferences: children's division, young people's division, adult division and school administration. In the evening there will be a flag presentation by Mr. R. E. Stout, managing editor, Kansas City Star, an address on "The Obligation of the Press to Childhood and Youth" and "Alice in Hungerland," stereopticon address by Dr. P. S. Leinbach of the Near East Relief.

(Continued on next page)

distinguished speaker on this occasion was ex-Governor James P. Goodrich who has just returned from Russia where he was sent by President Harding to make an investigation in connection with Mr. Hoover's work. Both of these men so prominent in the public life are Presbyterian leaders who enjoy the confidence of their brethren.

Distinguished Episcopal Writer Becomes a Bishop

Rev. Charles Lewis Slattery, known outside the Episcopal communion as a writer of devotional books, was recently selected as bishop coadjutor of the diocese of Massachusetts where he will share with Bishop Lawrence the arduous duties in that large diocese.

Live Church Adopts New Devices

On the spire of Irving Park Presbyterian church in Chicago there is now a beacon light which can be seen for many miles around and is easily distinguishable from other lights in the neighborhood. It was installed at an expense of only one hundred dollars, and replaces the fleur de lys which was formerly on the spire. To make additional room the men of the church recently constructed a building

near the church with the labor of their own hands which will seat 125 people. Even in a city of great wealth, the churches are often driven to devices of this sort to secure equipment since it is not always true that the people with money are in the churches.

Widow of Secretary Called to Distinguished Position

Among the great leaders of the Disciples of Christ in foreign missions, few were more successful in its financial campaigns than was the late Rev. F. M. Rains. Since his decease, his widow has been living quietly in Cincinnati, their home for many years past. Mrs. Rains was called recently to become the office editor of the *World Call*, the missionary magazine of the Disciples of Christ. The offices of the journal are located in St. Louis at the Society headquarters, and Mrs. Rains will make her home in that city henceforth. The managing editor of the magazine is Rev. W. R. Warren.

Presbyterians Will Observe Magna Charta Sunday

The anniversary of the granting of Magna Charta in England falls upon June 15. Seven great nations which have their common law from the English

source are concerned in this great event. The Presbyterian church is encouraging the celebration of Magna Charta Sunday in the churches this year on June 18. The churches with Scotch ancestry have peculiar loyalties to British sources, and the day is therefore of unusual significance to them. The movement to observe Magna Charta Sunday originated in St. Paul. Three Presbyterian laymen, Dr. W. J. Johnson, Professor James Wallace, and Elder James W. Hamilton are promoting the circulation of literature upon this subject.

Scottish Revival Seems to Have Burned Out

Many an evangelical has been waiting for a great revival of religion following the war. When Jock Troup began preaching in the highlands of Scotland to large audiences, it was thought that the movement that was to sweep the world had come. Jock was sick recently, and during his brief illness it would seem that interest in the movement has waned. He is back at his preaching again and is being heard in Edinburgh but his audiences are not out of the ordinary for evangelistic meetings. The incident indicates something of the sorrow and despair of the churches in the British Isles where the war has produced results to religion that are very discouraging. It is said that the Scotch Sunday, one of the firmest institutions of Great Britain, is slipping.

College Will Send One of Its Own Men to Japan

Amherst college has had a splendid development of missionary spirit this year, and will send one of its own seniors to take up work in the Doshisha University of Japan. Stewart B. Nichols of Elkhart, Ind., has been selected for this service and fifteen hundred dollars has been subscribed for his support by the students and faculty of the college. At Amherst, the Doshisha University is spoken of as the Amherst of Japan. It was founded by a Japanese who had graduated from Amherst, Shimata Neesima. Amherst has been represented on the faculty almost continuously ever since. Mr. Nichols was given the Phi Beta Kappa election in his junior year. He has served in the Association work, has been prominent in the Henry Ward Beecher Club, has been on the editorial board of the student newspaper, and is manager of the college tennis team.

Interchurch Studies Are Given to the Public

Through the commendable action of the Home Missions Council one of the many Interchurch surveys in the field of home missions is to be given to the public. At a nominal price a book is to be issued bearing the name of Kenneth D. Miller as author, and dealing with the Czechoslovaks of America. This study of the Czechoslovaks in America was prepared by Rev. Kenneth D. Miller, associate secretary, city and immigrant work, Board of Home Missions, of the Presbyterian Church, U. S. A. It is a real contribution to missionary literature, thoroughly interesting and informing.

S. S. CONVENTION (Continued from page 727)

Sunday, June 25: Sunrise prayer meeting, 7 a. m. Afternoon: "Conservation of Childhood," Dr. S. G. Neil, Philadelphia, bible and field secretary, American Baptist Publication Society; "Sunday School Evangelism," Rev. J. M. Bader, St. Louis, superintendent of evangelism, Disciples Church; "Evangelize America to Christianize the World," Dr. W. A. Brown, Los Angeles, Missionary Education Movement; "Social Evangelism" (speaker not announced). Parallel session for women only, addressed by Miss M. Slattery, Boston. Evening, World's Sunday School Association Program, Mr. J. W. Kinnean, Pittsburgh, chairman of the executive committee of the World's Association, presiding.

Monday, June 26: "Redeeming a Race Through Its Children," President J. M. Gandy, Petersburg, Virginia Normal and Industrial Institute; "The Big Thing that Happened in the World," Mr. W. T. Ellis, Philadelphia, world traveler and lecturer; "The Sunday School and Industrial Conditions," E. T. Divine; "Facing the Facts About Prohibition," Hon. Wayne B. Wheeler, Washington, National Anti-Saloon League. Evening: Addresses on "The Sunday School and National Life," Hon. Mr. Drury, premier of Ontario; Mr. J. W. Butcher, secretary Sunday school work, Wesleyan Methodist Church, England; Rev. W. S. Poole, pastor Christ church, London; Mr. J. Kelly, secretary Scottish Sunday School Union; Rev. Shioichi Imamura, general secretary of Japan Sunday School Association; "The Outlawry of War, the Next Step in World Civilization," Raymond Robbins, social economist, industrial expert and strike arbiter.

Tuesday, June 27: "The Larger Pro-

gram of Religious Education," Bishop Edwin H. Hughes, Boston M. E. Church; "Building Together," Dr. H. H. Meyer, New York City, editor Sunday School Publications, M. E. Church; "Home and Religious Education," Bishop William M. Bell, Harrisburg, United Brethren Church; "Week-day Schools of Religious Education," Dr. H. McA. Robinson, Philadelphia, secretary Presbyterian board of publications and Sunday school work; "The Challenge of the New Quadrangle," Dr. R. W. Miller, Philadelphia, general secretary, board of Sunday school publications, Reformed Church; Dr. E. B. Chappell, Nashville, editor Sunday school publications, M. E. Church, South; Mr. A. T. Arnold, Columbus, secretary Ohio State Sunday School Association; Rev. E. W. Praetorius, Cleveland, Sunday school secretary, Evangelical Church; Dr. G. T. Webb, general Sunday school secretary, Baptist Church of Canada; Closing address, Hon. W. J. Bryan.

There will also be special conferences and on Thursday evening a dinner and meeting of Sunday School Association officers at the Independence Boulevard Christian Church, at which Mr. William H. Danforth will preside. The new secretary of the International Sunday School Council of Religious Education will be introduced and the following addresses will be delivered: "The Spirit of the Merger," President W. O. Thompson; "The Part of the Churches," Dr. W. S. Bovard, Chicago, corresponding secretary Board of Sunday Schools of the Methodist Episcopal Church; "The Part of the Territories," Mr. E. T. Albertson for the state and provincial secretaries; "Making the Merger Effective," Dr. Marion Lawrence. At this meeting financial pledges will be received from the State Sunday School Associations.

giving special attention to problems of the administrator. Mr. Miller spent a year in Bohemia before the war as a student of these people, traveled with the Czech-Slovak army through Siberia during the war, and has been a pastor of the John Hus Memorial Church (Presbyterian) in New York City for several years.

Toleration of Intolerance Practiced by Congregationalists

The Congregational conference of Illinois held its annual session at Champaign this year during the first week in May. The question of premillennialism was discussed in the conference, and Dr. W. E. Barton, moderator of the national council, outlined a policy of "toleration of intolerance" which seems to guarantee the peace of the Congregational fellowship this coming year. The address of Dr. Barton was considered to be of such large significance that it is to be printed and mailed to all Congregational churches in the state. The question of Congregational activity at the state university was discussed by Dr. F. M. Sheldon. President Kinley of the state university expressed the desirability of having religious work adjacent to the campus, but declared that it was impracticable for the state to undertake any such activity. Dr. Sheldon stated that the biggest single opportunity for touching the future Congregational leadership of the state was to be found in the activity of the Congregational church at Champaign.

Disciples Will Congregate at Chicago This Summer

The University of Chicago is a Mecca for Disciples ministers in the summertime. This year Dr. W. E. Garrison will give three courses at the Disciples Divinity House of the university. Other professors of the university who will give courses that are attractive to the Disciples ministers are Dr. H. L. Willett, Dr. E. S. Ames, Dr. Ellsworth Faris, and Dr. Robert E. Park. Dr. Garrison, the

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new dean of the Divinity House, is extending the use of his circulating library for ministers, and through a monthly bulletin is bringing to the attention of ministers the good books which are worth while for a minister's reading.

Trinity Church Has a Birthday

Trinity Episcopal church of New York, one of the oldest on the continent of this particular faith, recently celebrated its 225th birthday. It was founded by a charter from William III and is now the wealthiest local church corporation in America. From this parish have come many bishops and great leaders of the Episcopal church.

Dr. Speer Reports Suffering in the Orient

Dr. Robert E. Speer, president of the Federal Council of Churches, and world missionary leader, has just completed an extensive trip through India, Persia, and Armenia. Before sailing from Constantinople for New York he made the following statement regarding his observations: "There is great suffering everywhere among the children, but the worst conditions of all are in Armenia. The work of America among the orphan children is admirable. Unfortunately, however, the resources of the Near East Relief are much too small. I visited Erivan, the Armenian capital, and Alexandropol. Conditions among the children need no interpreter. America has given a great and noble example to the world in its work among the suffering children of the Near East." An appeal is being made

for stereopticon outfits with which to provide recreation for the children of the orphanages. Many churches have discarded outfits which they might donate.

College of Missions Presents a New Pageant

President Charles T. Paul, of the College of Missions in Indianapolis, wrote a new pageant for presentation at the commencement, June 7. It is called "The High Altar of Asia" and was given on the campus preceding the commencement exercises. The pageant has three episodes, the coming of the Franciscans to Lhasa in the eighteenth century and their expulsion, the pioneer work of Petrus and Dr. Susie Rijnhart between 1890 and 1898 on the northeastern China-Thibetan frontier, and the mission of Dr. Albert L. Shelton in Eastern Thibet, which ended in his martyrdom this year at the hands of nomadic brigands. The presence of Rev. and Mrs. James C. Ogden, recently returned from Thibet, guaranteed the ac-

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curacy of the portrayals. The robes were of Thibetan manufacture. The commencement address was given by Dr. W. Douglas McKenzie of Hartford Seminary. The graduating class consisted of twenty-four members who are already assigned to mission fields. About thirty returned missionaries were present at the commencement as well as the board of trustees of the college and the executive committee of the United Christian Missionary Society.

Ministerial Relief Secretaries Will Get Together

The annual conference of general secretaries of ministerial relief was held this year at Atlantic City, May 31 and June 1. Dr. Joseph B. Hingeley of Chicago presided and Dr. Henry B. Sweets of the Southern Presbyterian board acted as secretary. Seventeen denominations were represented at the conference. This meeting served as a clearing house in which the widely varying denominational plans were discussed. The matter of reciprocity in adjusting pensions for ministers who change denominations was also negotiated.

Baptists Getting Ready for Great Convention

The Baptists have secured Cadle Tabernacle in Indianapolis for the sessions of the Northern Baptist Convention June 14-20. This tabernacle will seat ten thousand people. The convention business has been entrusted into the hands of eighteen committees of various sizes and the reports of these committees will compose a large part of the agenda of the sessions. The Christian world hardly knows what to expect at Indianapolis. Supposedly the leading Baptists have pledged their word to be good, but the chasm between the various factions is wide.

Oberammergau Will Be a Success

It seems clear that the Passion Play at Oberammergau this year is to be a success. The final rehearsal was given on May 9, and the first regular performance was on May 14. Applications have been received at Oberammergau from 35,000 prospective visitors. Into Germany will flow a great stream of visitors this year from countries which only a little while before were hostile. Before the sacred mysteries of the Christ story, it is thought that hatreds will disappear and the good spirit of former days may come back again in thousands of hearts.

Church Publicity Men Will Meet at Milwaukee This Year

The Associated Advertising Clubs of America never meet without asking the ministers to come along. In deference to ministerial sentiment, no business is ever done on Sunday, but laymen fill the churches and talk on the meaning of publicity to the church. This year the sessions will be at Milwaukee and June 12 and 13 a program on church publicity will be given under the direction of Rev. Christian F. Reisner of New York. These church publicity meetings usually attract a large number of ministers who are anxious to get practical ideas in bringing

their churches to the attention of the community.

Rural Divines Initiated in Automobile Lore

Among the features of the Rural Church Conference to be held at the Wisconsin College of Agriculture at Madison, June 26 to July 8, will be instruction in automobile lore. The rural padre will no longer stare at his stalled engine as a thing of mystery that has balked for tem-

peramental reasons. He will be taught to lift the hood and to look for the trouble systematically. This is only one of the many features of instruction which will characterize the two weeks' conference. The programs are being mailed out to 2,500 clergymen. The rural church conference was held at the Massachusetts universities, and as early as 1908 such a conference was held at the Massachusetts Agricultural College, where Kenyon L. Butterfield is president.

Southern Methodists Face Grave Problems

THE general conference of the Methodist Episcopal Church, South, in its sessions at Hot Springs, had to wrestle with many grave problems. In view of the fact that many memorials had come in dealing with the problem of heresy in the church, particularly with regard to biblical interpretation, it was provided that each annual conference should select one man on a committee which would consider these various memorials as a whole.

The bishops in their report touched the subject of heresy in the denomination gingerly. They say: "We do not disparage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along the paths of intellectual culture. From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro and carried about by every wind of doctrine. Modish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity."

The episcopal address was less delicate in its treatment of the subject of divorce. It makes one of the most drastic demands coming from any evangelical body in this country: "We recommend that our law be amended so that a person divorced for any other cause than infidelity, which infidelity shall be established by the court records or other satisfactory evidence, and then marrying another, shall not become or remain a member of our Church; that any minister who shall solemnize the rite of matrimony where either person has been divorced for any other than the scriptural cause, and that fact determined by the court of records or other satisfactory evidence, shall be dealt with as in case of immorality."

The bishops pronounced themselves opposed to the removal of the four year time limit for the pastors of local churches. They reported forty general evangelists now working under their direction in addition to the pastors.

The effort to limit the term of service of the bishops of the church produced a heated debate in which charges of parliamentary trickery were hurled by contending factions. The result of the vote was to leave the general superintendency of the church upon the same basis that it had been in the past. In no section of American Methodism is the bishop so powerful as in the southern branch.

On the subject of Methodist reunion, Rev. J. Williams Butcher, fraternal delegate from the Wesleyan Methodist Church of England, made an interesting observation: "In Canada I was told that union was urged by the people and retarded by the leaders of the church. In our land the very opposite conditions obtain. Some of our leaders are using all the powers they possess to hasten union. Sir Robert Perks and Mr. E. A. French are leading this movement, and they are leading it with marked ability, courtesy, and devotion. Undoubtedly union will come, but I venture to question if it will come as quickly as its advocates desire. The people are not ready for it."

The question of the number of bishops to be elected was a warmly debated question, the house of bishops preferring to have the number limited to three. Naturally the aspirants to this office preferred to have the number made as large as possible. Many of these advocated the election of seven bishops. The committee brought in a compromise report of five, and this report was able to withstand the assaults from all sides, and was finally adopted without amendments.

A diverting discussion was that with regard to tobacco. The law now stands that no candidate for the ministry can be ordained who does not agree to abstain from tobacco. The former law provided simply that the ministers be urged to abstain. After debate, the proposed biblical commandment was lost and the theological students must now throw away their pipes at commencement season.

Many fraternal greetings were brought from other communions, all of them breathing the spirit of good-will, and many of them suggesting the need of organic union between the various divisions of the church of Christ. The spirit of caution is to be found in these addresses, however, for most of the speakers believe that acquaintance and good-will must be created in advance of union.

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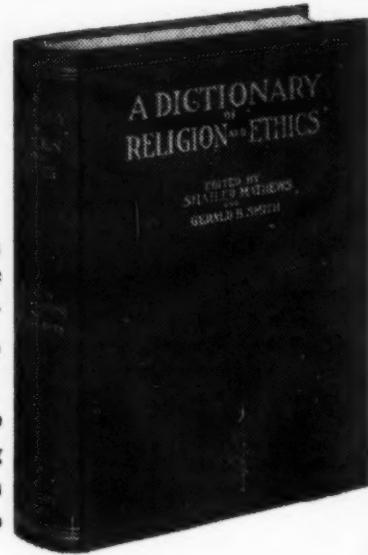
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PSYCHOLOGY OF RELIGION.—A scientific description of the religious consciousness and of the laws underlying its action.

The psychology of religion is a branch of general psychology. It seeks to collect the facts of the religious consciousness, systematize them into a scientific description, establish laws of sequence between them, and if possible explain them by the application of various general psychological principles.

1. THE METHODS OF THE PSYCHOLOGY OF RELIGION.—*1. The collection of data.*—The first task of the psychological student of religion is the collection of trustworthy data. Three principal methods have been used for this purpose. The first is a study of individual experiences as portrayed in autobiographies, letters, and other spontaneous expressions of religious persons. The second method is the collection of answers to definite questions from a number of persons through the use of a questionnaire. The third method investigates the relatively objective expressions of social religion furnished by the cults, beliefs, institutions, and sacred literatures of various peoples.

2. Advantages and dangers of these methods.—

The first two of these methods have the advantage of studying religious experience at its source. On the other hand, their automatically selective tendency emphasizes an unusual type of character. The third method has the merit of objectivity but the great disadvantage of giving us either anthropology or sociology rather than psychology. All three methods have their value if used critically.

3. Systematization of data.—The psychologist, having collected and critically examined the facts of the religious consciousness, arranges them so that they may throw light upon each other, and interprets them on the principles of general psychology.

II. RISE AND DEVELOPMENT OF THE SCIENCE.—Writers on the philosophy of religion, from the time of Augustine and even of St. Paul, have dealt with certain psychological factors of religion, but the application of modern critical and empirical methods to the study of religion hardly antedates the last decade of the 19th Century. The first technical work of this sort was probably that of a group of investigators connected with Clark University, the impetus coming from President G. Stanley Hall, important results being obtained by Leuba ("The Psychology of Religious Phenomena," *Am. Jour. of Psy.*, 1896, and other articles) and Starbuck (*The Psychology of Religion*, 1899). The principal subjects investigated by this group of psychologists were connected with the development of the religious life of the individual, in childhood and particularly during adolescence, the chief emphasis being put upon the phenomena of conversion. Further work was done upon the latter problem by Coe (*The Spiritual Life*, 1900) and James (*The Varieties of Religious Experience*, 1903). James's data were drawn chiefly from the study of unusual individuals—a disadvantage largely counterbalanced by the insight and suggestiveness of the treatment.

In connection with the study of conversion some work has also been done on the psychology of revivals (notably by Davenport, Fryer, and Fursac).

The first psychological studies of mysticism appeared in France, at the end of the 19th Century. The most important of these were from the pens of Murisier (*Les malades du sentiment religieux*), Leuba ("Tendances fondamentales des mystiques Chrétiens," *Revue Phil.*, 1902), and Delacroix (*Etudes d'histoire et de psychologie du mysticisme*, 1908). James's *Varieties* was also chiefly a study of mysticism, and differed from the three other works named in giving a less naturalistic interpretation to the phenomena concerned. Recent writers on the subject are still divided on this question of interpretation, Boutoux, Miss Underhill, and Mrs. Hermann refusing the naturalistic view, which is supported by Flounoy and various psychiatrists.

A large part of the more recent work on the psychology of religion has been devoted to the question of the origin of various religious phenomena, and to the nature and scope of religious custom, or social habit, in early society. These investigations have been based in part upon the results of historical and anthropological research, in part upon child psychology, and their aim has been to interpret the various sociological and objective phenomena involved in such a way as to throw new light upon the nature and workings of the religious consciousness.

In Germany, the leader of this branch of research is Wundt (*Völkerpsychologie*, 1909), who maintains that religion can be understood only from the point of view of its origin. Much suggestive work upon the nature of religion has been done in France by Durkheim and his school, which would derive religion from the conscious relation of the individual

to the group. The leading American investigators of the social and genetic problems of religion are King (*The Development of Religion*, 1910), Ames (*The Psychology of Religious Experience*, 1910), and Leuba (*A Psychological Study of Religion*, 1912).

Other problems of religion that have been investigated by psychologists are belief (Pratt, Leuba, and others), the subconscious and religion (James, Coe, and others), religion and value (Hoffding, King, Ames, Coe), prayer, religious sects, religious leaders, and allied subjects. Fairly complete surveys of the whole field are Coe's *The Psychology of Religion* (1916) and Pratt's *The Religious Consciousness* (1920).

III. SIGNIFICANCE IN THE INTERPRETATION OF RELIGION.—The psychology of religion has thrown new light upon the nature of religion and upon the principles that govern the religious consciousness. It has shown religion to be deeply human, and no mere extraneous phenomenon which might well be outgrown. At the same time it has made it plain that religion cannot be identified with any creed or practice but is rather an attitude of the entire human mind, reacting toward the Cosmos and toward society. The essentially social (as well as individual) nature of religion has also been emphasized. That religious mental states obey the

Especial regard has been paid to the psychology and history of religion.

The article on this page has been chosen to show the nature of the survey employed in the longer articles. Each is so divided and sub-divided that time need not be taken to read the whole when light is being sought on only one particular point. But the bird's-eye view of the whole field is there ready when that is wanted.

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